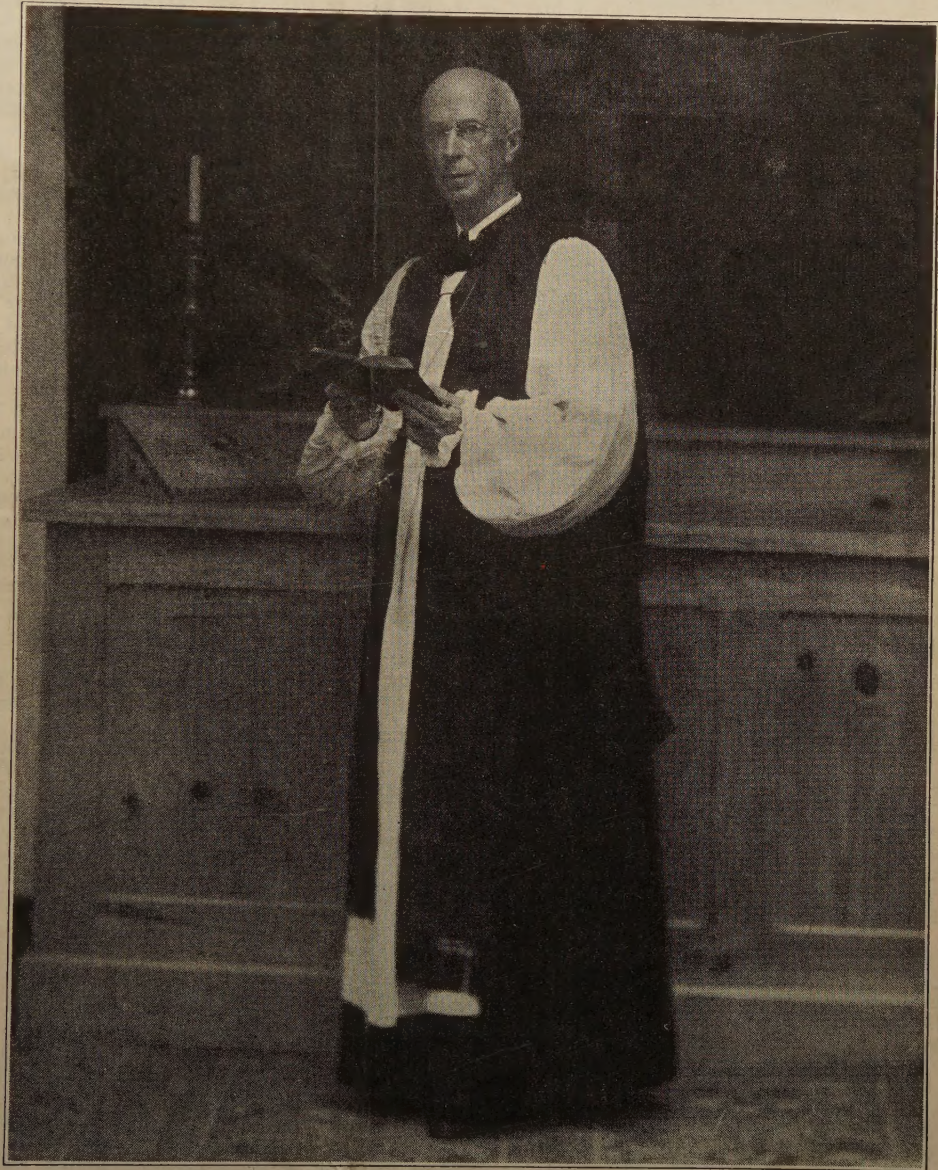


September 14, 1938

# The Living Church



THE RT. REV. KIRKMAN G. FINLAY, D.D.

Bishop Finlay's death from a heart attack was reported in last week's issue of "The Living Church."  
(Bayard Wootton Photo.)

(See also page 242)



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published and to condense or abridge letters at his discretion. Letters must ordinarily not exceed five hundred words in length. Rejected letters will not be acknowledged or returned unless return postage is sent.

## Intercommunion

**TO THE EDITOR:** If one must engage in theological controversy, one could hardly pick a more ideal opponent than the son of one's own boyhood parish priest, to whom one owes more than to any other living man, and whom one considers beyond compare the grand old man of the entire Episcopalian clergy. Though I have only known the Rev. Irwin St. John Tucker very slightly personally, I think of him as almost a brother because of the just mentioned connection.

However, if even a brother professes to introduce facts into a discussion of a vital theological issue, it is necessary that he be sure they are indeed facts. It is also necessary that he must conform to the inexorable laws of logic in any conclusions he may attempt to draw from such alleged facts. These two requirements are in my judgment far from fulfilled in his letter on Intercommunion in your August 17th issue.

I am a little dubious whether the logic of his second paragraph is strictly impeccable. But as I agree that there is but one Christ, and one (true) Church; whether there could be more than one or not, I shall let pass.

But it is not possible to be so lenient with the proposition that all baptized persons are members of the one true Church. Has Fr. Tucker read that utterly decisive little pamphlet by the late Fr. Puller and Dr. Darwell Stone entitled *Who Are Members of the Church?* In it they show conclusively and beyond any slightest possibility of dispute that Fr. Tucker's proposition is directly contrary to the teaching of the scriptures and the unanimous tradition of all the Catholic Fathers, both Eastern and Western, until for rather sordidly practical reasons some modern Roman theologians originated the technical proposition he uses; but in a sense and with qualifications which Anglican theologians have not been careful to understand and respect. They further maintain, and I believe with justice, that it is contrary to the Thirty-nine Articles, though here the matter is not quite so utterly beyond all possibility of dispute.

If Fr. Tucker will recall the rebaptismal controversy in the early Church he will see at once how utterly foreign his theory is to true Catholic doctrine. St. Cyprian and St. Stephen differed as to whether baptism outside the Church was or could be valid. But the one point on which all unanimously agreed (except, of course, the schismatics themselves) was that the schismatics were outside the Catholic Church. And the schismatics also held that their opponents were outside the true Church. Yet on the theory of either side many of the opposing body had been baptized in the true Church (that is, before the schism); and the rest by them or others they had baptized.

But even if one does accept this theory with the overwhelming preponderance of Catholic authority against it, it would not lead to the conclusion which Fr. Tucker draws from it. Not a single Greek or Roman theologian, and hardly a single Anglican theologian who accepts the Catholic viewpoint (before the advent of the absurd theory of Canon Quick), would agree that their respective communions have anything to do with their being within the true Church at all. If they are in it, it is because of their baptism and not because of but despite their membership in the humanly founded sects to

which they adhere. On this point Catholic tradition and theology is unanimous. And to compare these Christian groups to the Jesuits, Dominicans, etc., in the Roman Church is preposterous.

Finally, I was truly disappointed to find one who has been willing to suffer so gladly with a very small minority for what he believes to be right and true bringing in the test of numbers as a final and decisive refutation of the exclusive claims advanced by professional Episcopalians. But if he will bring it in, let him remember the millions of Romans and Orthodox who are all in the one true Church according to the Anglican viewpoint. For me, however, not numbers but historical continuity coupled with the continued possession of the Catholic Faith, Order, and Sacraments, is the one test of true Catholicity. And I stand ready to show that it is also the official Anglican criterion.

Buffalo, N. Y. (Rev.) FELIX L. CIRLOT.

## Church Advertising

**TO THE EDITOR:** Two years will elapse, only two, until General Convention in Kansas City. Two years in which to discover what the Church, as a religious body, might do to make democracy safe for the world.

The Church is supposed to have a very specific objective, the cultivation of man's relationship with God. One wonders why the Church doesn't use the modern means for bringing men into relationship with service agencies, newspaper advertising.

Ten, and 20, and 30 years ago there were studies by secular advertising experts on the use of advertising for promoting the Church's objectives. The time is ripe for another series of such studies. It might be produced in time to be of use for and by General Convention. Why not a symposium of suggestions from four groups: advertising agencies; pub-

lic relations departments of producers, including service agencies such as life insurance companies; advertising departments of retail outlets for goods and services; advertising service departments of local media, such as newspapers, radio stations. . . .

As a cue to a new study of Church advertising, pages 45 to 47 of the *Handbook of Church Publicity*, 1922, prepared by our own department of publicity, are called to your attention. One sentence is significant:

"The day is coming when we will look back and be amazed that we were so long blind to this wonderful opportunity, and when we will be winning new fields, adding great numbers to the Body of Christ, and influencing the life of the world to an extent undreamed of now."

Many secular advertising experts, as a result of their research and application of secular principles to Church business, made recommendations, in those former surveys, exactly in tune with that of our own publicity department, in the passage referred to. One new idea that doubtless would be stressed in a fresh analysis would be the use of a line or so, perhaps half a dozen lines, in present space bought by religious bodies on Church pages, for promoting main objectives.

If this idea of a symposium appeals to you, for the kingdom of heaven's sake don't turn it over to some agency that could make a big thing out of it, gathering numerous national bodies into a cooperative movement to study Church advertising, building up mass action. Far better to get three or four reports from as many advertising experts this fall, and promulgate them, than to try to set in motion a lot of heavy machinery.

Kansas City, Mo. BENJAMIN S. BROWN.

## Diocesan Journals

**TO THE EDITOR:** I have in my possession a few extra copies of the journals of the conventions of the diocese of South Florida for the years 1925, 1929, 1930, 1931, 1932, 1933, 1934, and 1937 which I shall be glad to donate to any libraries or individuals who are trying to make complete collections of diocesan journals.

(Rev.) EDGAR L. PENNINGTON, Secretary.  
3635 N. E. First avenue,  
Miami, Fla.

## Correction

**TO THE EDITOR:** In reading through the correspondence columns of the September 7th issue of THE LIVING CHURCH, I note that my letter headed Christian Unity (p. 223) is listed as having come from Oak Park, Ill.

I am not at all worried as to who gets credit for this letter, but I don't want the Fr. Holt of that address, whom I love dearly, to have to shoulder the blame for what may appear to some as the indiscretion of a younger priest. (Rev.) HAROLD G. HOLT.  
Belvidere, Ill.

## Comparative Slaughter

**TO THE EDITOR:** Your editorial item, Comparative Slaughter, in THE LIVING CHURCH of August 3d is admirably put. I agree with it entirely. J. M. GLENN.  
New York.

## The Living Church

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CLINTON ROGERS WOODRUFF }  
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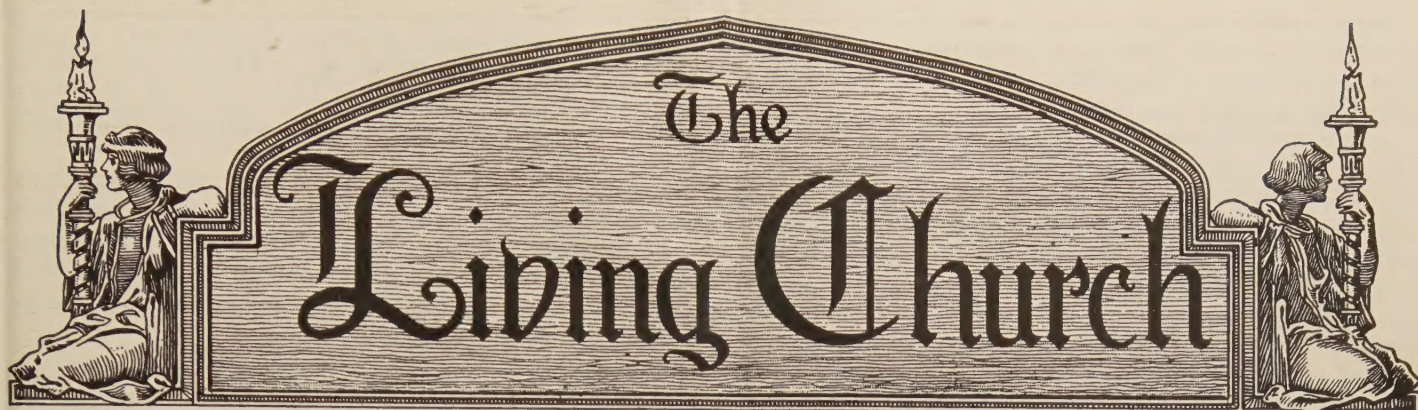
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## EDITORIALS AND COMMENTS

## Insure Church Property

**T**OO FREQUENTLY the columns of the Church press contain news of the destruction of churches, parish houses, rectories, or other Church property by fire. The annual fire loss to Episcopal Church property is not a very large percentage of the total fire loss of the nation, but it is a considerable item of loss to the Church itself, and particularly to the parish in which the loss occurs.

Some of these items in the Church press contain not only a statement of the amount of the loss but an appeal to the Church generally to contribute to the rebuilding of the destroyed property on the ground that the parish is in desperate financial straits and cannot afford to finance its own rebuilding. We always have a qualm of conscience when we are called upon to publish such an appeal. Naturally we sympathize with the parish in its loss but the question immediately arises, Why was not this loss covered by an adequate amount of insurance? If the parish is a poor and struggling one that is the greater reason for it to be careful to cover its property by adequate insurance.

If a parish has not adequately covered its property by insurance and suffers a fire loss, is it justified in asking the contributions of the Church generally to make up that loss? We think not.

It is poor economy for a Church institution to endeavor to save money by failing to insure the property of the parish, or by insuring it inadequately. Moreover, it is a definite violation of Church law. Canon 51, Of Business Methods in Church Affairs, requires each diocese and missionary district to appoint annually a finance committee or department of finance, one of the duties of which is "to see to it that adequate insurance is maintained upon all Church property." The primary responsibility for the insurance of parochial Church property is the vestry; in the case of a mission it may be the mission board or it may be a diocesan body set up for that purpose. In any case, if the responsibility is shirked and the law of the Church violated, the parish or mission certainly has no claim on the general Church for help in rebuilding when the uninsured property is destroyed by fire.

In order to make this matter of insurance of Church property as easy and inexpensive as possible, the Church has set up a corporation known as the Church Properties Fire

Insurance corporation, a subsidiary of the Church Pension Fund. This corporation does everything possible to save the Church money in relation to the cost of its fire insurance and in so doing it is making a distinct contribution to the Church. Although it is difficult to make an exact analysis, Mr. Everard C. Stokes, vice-president of the Church Properties Fire Insurance corporation, estimates that since that company has been in existence it has saved hundreds of thousands of dollars for the churches on which it carries insurance. This money, of course, has been released for parochial work and for the general work of the Church. At the present time, the corporation has about \$82,000,000 of insurance in force and carries the insurance on over 3,000 churches as well as many Church schools, seminaries, and other Church institutions.

**D**ESPITE the fact that the Church Properties Fire Insurance corporation is primarily a Church agency rather than a commercial corporation (though it is, of course, organized on recognized commercial and actuarial lines), certain sections of the fire insurance trade resent its activities. Their attitude is indicated in a cartoon recently published in an insurance magazine in which a bride labeled "Church Business" and a groom labeled "Church Prop. and Life Ins. Co." are shown coming out of a church door while a disgruntled individual labeled "agent" is standing outside holding a bunch of flowers and saying, "Of course he said I wasn't losing much but she was my gal."

The reason for this attack is that the Church Properties Fire Insurance corporation does not employ agents and passes on the resulting saving to its customers. Consequently, agents feel that they are losing commissions which they would otherwise earn and they feel resentment for that reason. This is particularly acute when, as is often the case, there is an insurance agent on the vestry or otherwise active in the parish and he feels that this business ought to go to him.

The answer is, of course, that the Church is not a fraternal organization designed for the pecuniary advancement of its members. When an insurance agent in a parish demands the right to write its insurance on the ground of his membership he is attempting to commercialize a spiritual relationship. When he goes so far as to threaten to resign from the vestry



or withdraw support from the local parish if it places its insurance elsewhere, it is apparent that his entire relationship to the Church is on a false basis.

There is no obligation on any parish to place its insurance with the agency set up by the Church. However, this agency has reduced the rate in every state in the union except two, these reductions ranging from 10% to over 20% below the tariff rates. In addition the insurance of the Church Properties Fire Insurance corporation is written in such a way that although the parish is given the advantage of the five year rate, the lowest basis available from any company, it is not required to pay the whole five-year premium in advance but may pay on a quarterly basis without interest. This is a great boon, particularly to the small parish and mission.

SINCE the business of this corporation is limited to the property of the Episcopal Church it can never become a real rival to the large insurance companies and consequently it is a negligible factor so far as competition with established insurance business is concerned. In many small towns, since there is only one Episcopal church, the corporation cannot possibly have more than one risk, while even in large cities it is limited to a very small proportion of possible risks. Thus the corporation can never be an important influence in the fire insurance world but it can accomplish an excellent purpose by maintaining facilities through which churches and Church institutions can effect a real saving in the matter of insurance.

As in the case of the Church Pension Fund, the Church Properties Fire Insurance corporation is performing a real service to the Church. It deserves the growing patronage that it is receiving from Church institutions. But whether this corporation or some other be the agency employed for the purpose, it is the moral and canonical duty of every vestry and other body responsible for Church property to see that it is adequately insured.

### Bishop Mize's Resignation

THE ANNOUNCEMENT by Bishop Mize of Salina that he intends to present his resignation to the House of Bishops this fall and, if accepted, to retire at the end of the year, reopens the whole question of the merging of certain missionary districts with each other or with adjoining dioceses. As Bishop Mize points out, the House of Bishops has committed itself to a decision in this matter so far as the missionary district of Salina is concerned before a new bishop is elected for that district.

Bishop Mize has reached the age of retirement and is entitled to lay down the burden of the missionary episcopate which he has carried faithfully for nearly 18 years. During that time the Church in the district has grown from some 800 communicants to more than twice that number and several new churches have been built. This progress has been made despite the fact that there is no self-supporting metropolitan center in the missionary district which could serve as a nucleus for diocesan missionary work.

At the General Convention of 1934 a distinguished commission with the ponderous name of "Joint Commission on the Apparent Disparity Between Both Quotas and Appropriations to Aided Dioceses and Missionary Districts," commonly known as the Commission on Aided Dioceses (and since renamed the Commission on Appropriations), brought in a carefully worked-out and far-reaching report. Appended to it was a study of the question of merging missionary districts and dioceses, with a brief evaluation of the status of each of the present domestic missionary districts. In three cases the

Commission recommended mergers—the missionary district of Eastern Oregon with the diocese of Oregon, the northern part of the missionary district of Idaho with the missionary district of Spokane, and the missionary district of Salina with the diocese of Kansas.

General Convention adopted a part of the Commission's recommendation in regard to Idaho but took no immediate action in regard to the Oregon and Kansas propositions. However, as a substitute for the findings of the Commission on Aided Dioceses the House of Bishops\* adopted the following resolution:

*"Resolved, That the House of Bishops approves of the principle of not proceeding to elect to fill a vacancy in the episcopate of any missionary district about which there is a question of merger until a thorough investigation has been made and reported and a decision reached by the House of Bishops;*

*"Resolved, That when the House of Bishops, after consideration, determines that there ought to be a merger of a missionary district with some diocese, that the House of Bishops communicate that information through the Presiding Bishop to the bishop and convention of the diocese in question, together with a statement of the reasons for their judgment and a request for the diocese's consideration of the merger and action thereon."*

No further action was taken in this matter by the General Convention of 1934 or of 1937, though the Commission was continued with certain changes in personnel and new assignments. However, in 1937 a supplementary report of the Joint Committee on Budget and Program contained the following paragraph:

*"The Committee gave considerable thought to the question of consolidation or absorption of domestic missionary districts. It was the feeling of the Committee that the domestic missionary policy of the Church should provide for the progressive extinction of domestic missionary districts either (1) through consolidation with contiguous districts or merger with adjoining dioceses, or (2) by the attainment of diocesan status. The Committee also strongly recommends that a compulsory retiring age for missionary bishops be established as a part of the missionary policy of the Church."*

In view of these things, it would certainly seem that the House of Bishops is bound by its own action to make a thorough investigation of the possible merger of the missionary district of Salina and the diocese of Kansas and reach a decision in this matter before it elects a successor to Bishop Mize. If the decision is in favor of continuing the two jurisdictions as at present, we suppose the House of Bishops would be within its rights to proceed thereupon to the election of a new Bishop of Salina, but in view of the importance of the matter it would seem far wiser in such case for the House of Bishops to make temporary provision for the district of Salina and reserve final action until the General Convention of 1940.

The wisest course, in our opinion, if the House of Bishops accepts Bishop Mize's resignation, would be for the Presiding Bishop to appoint a special committee to investigate the Kansas situation or else recommit the whole subject to the Joint Commission on Appropriations, requiring in either case that a full report be made to the General Convention of 1940. The diocese of Kansas would also have to take action if a merger were to take place at that time. Meanwhile the logical procedure would seem to be to appoint the Bishop of Kansas as Bishop in charge of the missionary district of Salina, with his coadjutor to

\*Although Bishop Mize in his statement to his council of advice referred to this as a resolution of General Convention, binding the convention as a whole to a course of action, he points out in a later letter that it is actually a resolution of the upper house only.



assist in the administration of both jurisdictions. In that way a body of practical experience in administering the two jurisdictions jointly would be available by the time that General Convention meets, and that practical experience would be a valuable guide to ultimate decision of the question.

## Dr. Schilling

WHEN Dr. Joseph Fort Newton was received into the Episcopal Church he described it as "the roomiest Church in Christendom." Somewhat the same feeling is implicit in an article that we are glad to publish in this issue which the author, Dr. Frederick A. Schilling, has entitled "The Glorious Company of the Apostles." In the Episcopal Church Dr. Schilling has found an apostolic freedom which he feels is a vital part of the Anglican heritage.

In a sense this article is an *apologia fidei*. Consequently, a few words about the author are in order. Dr. Schilling has recently been received into the Episcopal Church and accepted as a candidate for Holy Orders by Bishop Cross of Spokane. Formerly he was a Seventh Day Adventist and has been dean of the largest college of that denomination, Walla Walla College in the state of Washington. He was an ordained minister in that denomination for a number of years but his studies covering a period of years in several institutions in America and abroad weaned him away from sectarianism and made him long for a broader Christian fellowship. Some nine years ago he came under the scholarly and Churchly influence of Professors James A. Montgomery and George A. Barton of the University of Pennsylvania and the Philadelphia Divinity school. There in 1932 he received the degree of Doctor of Philosophy in the department of the history of religion and since that time has been gradually growing into a fuller appreciation of the historic Church. He writes: "I have completely adopted its faith and practice and feel at home in it, enjoying a vitality of mind and spirit as I could not in my previous environment."

On March 20th Dr. Schilling preached his first sermon as a candidate for Holy Orders in this Church at St. Paul's Church, Walla Walla. The theme was that of this article and he writes: "It occurs to me that it might have apologetic value for others, even for lifetime Episcopalians, who like many others might be prone to take their splendid apostolic heritage too much for granted."

## The Doctrine of Hate

HITLER'S ADDRESS at the opening of the Nuremberg Nazi Congress reiterated the familiar doctrine of hate to which the world has grown accustomed. Jews, Communists, believers in democracy, those who place conscience above patriotism—all alike are anathema to the little brown-shirted dictator who holds the peace of Europe in the palm of his hand.

What a hold this doctrine of hate has gained upon the whole world! It is not Germany alone that is suffering from the virus of this poison which saps the very humanity of man. In our own country it is only too obvious a feature of contemporary life. The Silvershirts preach hatred of the Jews, the Ku Klux Klan has again reared its head in hatred of Negroes, labor agitators preach hatred of employers, employers express their contempt for labor, conservatives whisper hateful rumors about the President, and the President himself does not hesitate to use words drawn from the vocabulary of hatred in his denunciation of those who oppose him.

So loud are the voices of hatred that one can scarcely hear through them the gentle voice of One who said: "Ye have

heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (St. Matthew 5: 43-45).

Of course those words were said a long time ago and in a much simpler society. They would scarcely do today as the platform of a candidate for public office or the motto for a diplomat. They would be regarded as subversive doctrine in countries that were once proud to call themselves Christian. Yet—we wonder—might they not contain within themselves the only medicine that could really cure the ills of this suffering world? We wonder. . . .

## If War Comes

IF HITLER'S MANIA or some inflammatory "incident" should plunge Europe into war, what will be the attitude of the United States? A year ago, even six months ago, one might have replied with confidence that at least America would have sense enough this time to keep out of it. But now?

The British have openly and naïvely expressed their expectation that America will be willing to finance the next war. The American ambassador to France has assured the citizens of that country that the United States will stand shoulder to shoulder with them for the preservation of democracy. Secretary of State Hull has warned foreign aggressors that this country could not ignore events happening overseas, with the clear implication that we might feel it our duty to take sides in the melee. Finally, President Roosevelt, speaking in Canada, warned the nations that "We in the Americas have become a consideration to every propaganda office and to every general staff beyond the seas. The vast amount of our resources, the vigor of our commerce, and the strength of our men have made us vital factors in world peace whether we choose or not."

What is the significance of these events? Is the American public being educated to the point where it will be willing to engage in another war to "make the world safe for democracy"?

When the President and his associates play the game of power politics we do not believe that they are representing the true spirit of the American people. The citizens of this country have a keen sense of justice and they naturally resent the violation of its principles by foreign dictators. But they do not feel that this country ought to play the role of a world policeman or threaten in advance to take sides in a hypothetical war. Our neutrality legislation may or may not be an effective guarantee of peace, but it is at least an indication that the overwhelming majority of American citizens are determined to keep out of any trouble that may develop overseas, whether across the Atlantic or across the Pacific.

A new Congress is about to be elected. It would be a good idea for voters to pin candidates down on the question of their attitude toward possible foreign wars and be governed accordingly. It would also be a good thing if the next Congress would pass legislation designed to give the American people a vote on the question of whether or not to declare war, except in the case of actual invasion of this country or one of our American neighbors by an overseas power. It is the people who suffer and the people who pay for war; shall not the people have something to say about whether or not their country engages in it?



# "Manners Makyth Man"

By the Rev. William G. Peck, S.T.D.

**W**ILLIAM OF WYKEHAM, the 14th century Bishop of Winchester and chancellor of England, is almost as famous for his motto—"Manners makyth man"—as for his work. It is to be seen upon the walls of his college at Winchester, and it has become one of the common, homely sayings of England. If it is true, as a Frenchman told me not long ago, that the English are a singularly well-mannered people, William of Wykeham may possibly deserve some credit for it; but perhaps that Frenchman was merely trying to please me. For there are many who fear that English manners are not what they were, and only the other evening I saw a large, muscular gentleman of England solve the problem of catching his train by pushing two people down a flight of stairs. Indeed, it was that incident which prompted these reflections.

I am aware that "manners," to William of Wykeham, meant morals; but I am not going to let that consideration deprive me of a good title for this article, because "manners," even in our modern sense, constitute a department of moral theology. Rudeness may be only a venial sin, but it seems to me that persistent and habitual ill manners must be taken as a sign either of profound ignorance or of vigorous selfishness. Bad manners denote an insensitiveness to, or a deliberate disregard for, the welfare of others in small things. Even the apparently formal regulations of social custom mean that men have generally agreed upon a certain nicety of behavior. It does not deeply wound my spirit to see a man putting a dinner knife into his mouth, but nevertheless a fork is a social institution normally worthy of respect.

But good manners are very much more than the keeping of rules. A man who does not know exactly how and when to break the rules of his own social set is merely a prig; for the manners that "makyth man" are a quality of spirit. The essential thing is that one should be able to adjust himself, without sacrifice of serious principle, to all sorts and conditions of men, and to perceive instinctively what bearing and behavior are demanded by any and every occasion. The Catholic is, of course, entirely right in his emphasis upon liturgical correctness as a general rule; for good manners certainly have their place in worship. But the more finicking sort of ritualist who insults an altar server for making a small mistake is a thoroughly bad-mannered person. He forgets that manners, like the Sabbath, are made for man, and not man for a set of rules. You cannot introduce the atmosphere of a drill-ground into the sanctuary, without losing something more precious than external correctness.

I suppose that the clergy, more than any other people, ought to be concerned about manners. I do not mean that they should be more precise and punctilious in bearing, more formally correct in speech and action, than the generality of men. Heaven forbid! But they certainly need to be more subtle and elastic in their human adjustments, quicker to appreciate the nuances of the moment, and to understand the gesture demanded by an emergency. They need, if I may make a phrase, a richer stylistic repertoire than most men. And this is true if only for the simple reason that they have to meet so wide a variety of human beings in the greatest possible diversity of human circumstance. I was recently in a certain English diocese of which the bishop is a figure of national fame and importance; and some of his clergy from remote

rural parishes were telling me with delight of how that bishop will come from the company of eminent people to mix with farm laborers at church suppers—apparently as much at home in one circle as in the other. But I know him, and his secret is that he is genuinely interested in everybody. He knows a lot about men of widely different stations and callings. And such knowledge, based upon a fundamental Christian kindness and a sterling common sense, will carry a man a long way.

Those who are accustomed to read my reflections from time to time in *THE LIVING CHURCH* will suspect that all this moralizing is but the prelude to a story. They shall not be disappointed. It is a strange and thrilling narrative that I have to relate, told me by a man whose name is famous in religion, far beyond the borders of England, who vouches for its complete authenticity. It is a moral tale, and it shows you what may happen even to an eminent preacher of the Word when his manners fail to make the grade.

**A** CERTAIN minister of the Gospel, distinguished in his own denomination and, indeed, one of its leading lights, had been invited to preach one Sunday in a small country town. It was necessary for him to make a weekend of this engagement, and he arrived on the Saturday evening, no doubt glad to find that he was to be entertained, in a charming old house, by a lady obviously blessed with a comfortable sufficiency of this world's goods. He preached twice on the Sunday, with great effect. When his hostess had conveyed him safely to her home after the evening service, she invited him to take his ease in the drawing room, saying that supper would be ready within half an hour.

"Madame," said her guest, "it is my invariable custom after Sunday evening service to go straight to bed. I shall require no supper. I wish you good night."

The lady was visibly distressed.

"But, please," she said, "do stay up this once! You see, I have invited a few friends who are all very anxious to meet you. They will be terribly disappointed!"

"I am sorry, Madam," the great man replied, "but my rule cannot be broken. If, without inconvenience, you can send me, in about 20 minutes' time, a glass of warm milk and a biscuit, I shall be grateful. But pray do not put yourself to trouble. Good night, Madam!"

With that, he marched up the stairs. The poor lady rang for a maid and gave instructions about the milk and biscuit, and in due course the maid returned to say that the minister was safely in bed, partaking of the light refreshment. Then the other guests began to arrive, and were much cast down to learn that the lion had retreated to his lair. The supper, however, was there, and they sat down to it, though they were a dull and disappointed company. They did not foresee the soul-gripping tragedy which was so soon to visit that house.

The meal was ended and the hostess was just rising from the table, when the evening air was split by a most blood-curdling yell from the upper regions. The guests looked upon each other in sudden, wild alarm. The next moment a hideous shriek and many cries of terror and anguish sounded through the house. A door banged, somewhere, with shocking violence, and loud crashes were heard, as though heavy furniture were being hurled about by a poltergeist. With blanched face the

(Continued on page 233)



# The Glorious Company of the Apostles

By the Rev. Frederick A. Schilling, Ph.D.

**T**HE QUESTION as to what Americanism is or what an American is, is always answered with reference to the type and standard established by the founding fathers. Historical perspective has given to them the value of patterns by which every claim to patriotism and love of country must rightly be tested. So it is in all countries with a history. Just so, the question as to what constitutes Christianity or a Christian cannot be answered without reference to the founders of the Christian Church. They are the basis of measurement. When we speak of the American heritage we mean that spirit and ideology which is compounded of the contributions made by the great of this land. In like manner the Christian heritage is the unified experience and mind of the apostles which has been passed on to the generations of history through a continuity of thought and attitude.

In the words of St. Paul (Ephesians 2:19-21) this fact is expressed as follows:

"So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus Himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit."

To the same consciousness countless Christians of today give voice as they chant in the *Te Deum*, "The glorious company of the Apostles praise Thee."

At first appearance the company of apostles is not very glorious. Of course, Judas may be left out of account because he eliminated himself from any participation in the Acts of the Apostles. But, to take a few selected ones: There is Thomas, for instance. It has been observed that he owes his popularity to the quality which should be his shame—doubt. The sons of Zebedee, James and John, seemed conspicuous for a lack of humility. They regarded themselves as entitled to the highest honors in Christ's kingdom. Besides, they earned for themselves the surname, "Sons of Thunder," by the fiery, irascible character which they manifested, especially when they wished to destroy with fire from heaven the Samaritan village which did not show hospitality to their Lord. Peter is rough and crude, impetuous and conceited. He carried his fish knife, and was not averse to using it on human beings. In crises his mind was none too active, and he disgraced himself by falling asleep on the most solemn occasions. When stripped of reliance upon physical strength for self-defense he was cowardly and fled from the pointed finger of a slave girl. Withal, while receiving the name "Cephas," rock, he merited it to a large degree by virtue of the pronounced hardness of his head. The twelve as a whole gave their Master much concern with their hardness of heart and mind, slowness of understanding, impatience, materialism of interest.

Of the later heroes of apostolic history much of the same nature can be said. Mark loses heart before the strenuous demands of his first missionary experience with Barnabas and Paul. James, first bishop of the Church in Jerusalem, never could get out of the straddling posture which he held as regards the Jewish brethren and the Gentile Church, and because of that brought great trouble upon Paul. And even Paul appears in the drama first in the role of a violent persecutor.

Yet, through these very facts the first rays of glory break

upon the faces of the apostles. These men are human and earthy (sometimes all too human), but this is the first condition of greatness. They are, furthermore, conscious of being sinners, and this is the necessary condition for salvation and divine greatness. As a very good friend recently observed, "I do not hesitate to admit that I am a sinner, for Christ died for sinners." In an admirable way these men are free from hypocritical self-delusions and concealments of their frailties. Even while they manifest their unlovely qualities they are aware of their imperfections, and when after the passing of time they have risen to a higher level of living they frankly and freely admit and confess their sins of earlier years in the narratives of the gospel records. They did not subject those accounts to the scrutiny of a censorship so that only the very best impression of themselves might be given, or that posterity, or even their contemporaries, might be deceived into believing that among them had been harmony, when there was none. Such candor and sincerity are the basic qualities of Christian life in that through them only is improvement of character possible. Thus it was that they could become "the glorious company of the apostles."

The glory of the apostles derived from their personal as well as common experience, attitude, and spirit. Their teachings always had meaning in the light of their experience, never detached from it; and their missionary accomplishments were essentially fruits of that same experience. Whatever were their individual characteristics, there can be no doubt that they possessed certain easily discernible qualities which we may regard as the component parts of their glory.

**F**ROM the very beginning of their pilgrimage with the Lord Jesus on through the following years of service as far as we can trace them, the spirit of "divine discontent" filled their hearts and impelled them on to higher and better things. Because they were not satisfied with their own religious experience and with the state of affairs among their fellow Jews they identified themselves with the reformer John Baptist and with Jesus, the Messiah of a higher realm. Longing for a deeper insight into the purposes of God on their behalf and for equipment to carry out the missionary commission of their Master they spent days in prayer until the marvel of Pentecost occurred, and even after that they ceased not to pray and yearn for more light, guidance, and power to accomplish greater exploits for the Lord Jesus Christ. It was this reaching out for "more beyond" that gave them also an attitude of courageous independence toward their environment.

Neither ties of family nor responsibilities of trade, neither authorities of synagogue nor Roman empire could restrain them from the search to which they were impelled. With the inspiration and exhilaration of an adventurous faith they followed Him who said, "Come and see"; "Leave your nets and I will make you fishers of men." They knew not whither the path would lead them, but instinctively they felt that it would lead to something better. They knew not Jesus, but there was that assurance in His manner, that attractiveness of personality, that sincerity of spirit, that magnetized their own souls.

Taking their lives as a whole it is clear that after all, in spite of momentary aberrations, their religious experience and its unfolding in the cause of God's kingdom was of supreme importance to them. That is why their faith was



adventurous and progressive. So also, their minds were kept in plastic condition. While it is true that they were slow to learn, yet they were teachable and did learn. Jesus took nothing for granted in their minds and, knowing their capacities, patiently adjusted His instruction to them. While they were none too brilliant as students, yet they advanced and never—it must be said to their glory—did they become static in their thinking.

When they had convictions they were nevertheless willing to abandon them for more light. Having convictions of their own they never regarded themselves individually as in possession exclusively of God's instruction but were willing to admit that their fellows might have equally valid information. Such an attitude is the outgrowth of a profound love for Christ and His cause. Whatever their shortcomings, the disciples did love the Master, and at times when their perplexity regarding His person, purposes, and work seemed greatest, they were held to Him by love for Him. That was indeed of greatest value to Jesus. For it He could forgive their ignorance. It is ever true as St. Augustine remarked, "God is understood to the degree that we love Him." Knowledge and doctrine are at best only fragmentary means of comprehending God, but love is the most divine reality of all. Theologies most often are divisive in effect, but love for Christ is the common bond uniting all who possess it irrespective of their grade of advancement toward the infinite point of absolute knowledge.

When this virtue of love flowered forth in the lives of the apostles it produced a most remarkable fruit, namely, a love for others and a love for their liberties—not only for their own. In current language this sentiment may well be expressed with the phrase, "live and let live." Once Jesus was asked to forbid a man who was not of the circle of disciples to perform miracles in His name. At that time the disciples yet had the spirit of exclusive sectarianism. But the Lord rebuked them with the words, "He who is not against Me is for Me." After Pentecost they learned the lesson of catholicity, though in the membership of Jerusalem the particularism of the Jews lingered on in "those of the sect of the Pharisees" (Acts 15:5).

THE essential, apostolic spirit appears to us no more clearly than in the evidence which the New Testament canon presents. It is a most amazing fact that men who believed themselves individually to be the inspired authoritative media of the Lord's instruction mutually respected each other as of equal authority and rightness. By that fact only was a New Testament possible, and therein is given the most convincing proof of the divine nature of the Apostolic Church. How fortunate, indeed, for us is the fact that the earliest of the gospel writers, St. Mark, did not give out the idea that his document was the first and last word concerning the life of Christ. How fortunate for us is the fact that a second, a third, and a fourth gospel could appear and circulate, and be regarded as being inspired and of equal authority with the preceding publication even though each successive narrative represented a different viewpoint, and not only different viewpoint, but also supplementing facts and even contradictory details of testimony. It was the love of liberty which rightly discerned in the consensus of testimony the fulness of truth and teaching. How fortunate for us is the essential fact of apostolic history that the Church took seriously the words of our Lord that His gift to them, the Holy Spirit, would lead them progressively into truth, and that the Church in its totality of tradition, collecting here and selecting there, was conscious of being the voice of the Lord. How fortunate

for us is the resultant fact that not even when the last of the apostles was silenced by death did the Church understand the apostles to have delivered unto them a fixed, defined, and finished corpus of teaching respecting belief or conduct beyond which there would be through subsequent ages no further guidance by the Holy Spirit. Such a concept of inspiration is totally foreign to the Church of the Apostles.

To these men, then, the promise of guidance into expanding truth could be given, and in the wholesome atmosphere of this spirit—the Spirit of Christ—the Apostolic Church expanded triumphantly. St. Paul was conscious of this situation when he said, "The Lord is Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with unveiled face beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit."

But is that glorious company now but an heroic legend, an epic of classical antiquity? What does St. Paul mean by the household of God which is built upon the apostles and prophets, with Christ as the cornerstone, and growing into a living temple? Or, in other words, when and where do the glorious company of the apostles praise God? May we chant that in the present tense and mean it in just that way? Have the apostles for us an immortal greatness? And, if so, in what way? How do the heroes of a nation or of a religion live on in the lives of their people? The answer is: only because in themselves they once embodied the ideals of their people can they in posterity be enshrined in the hearts of their people. The great man is the typical man; he is one with his environment, though he looms above its surface. He becomes an ideal because first he was a normal reality. His figure and personality become a normative image because in him contemporaries and their descendants see the fulfilment of their noblest aspirations. Is that not the deeper meaning of the Incarnation: the Son of God identifying Himself with man as Son of Man and then becoming the Saviour of Man?

Prosperity in the body politic as well as in the body religious is the result of a balanced tension between the individual and the corporate, the single part and the organic whole. That is to say, an organism survives only as long as the individual part is allowed to flourish according to its own peculiar function. This law of nature is undeniably operative in a state, a family, a Church with equal validity. So we observe the impressive polarization of individuals drawn together around common ideals, which in the history of the Christian Church is a demonstration of the word of our Lord, "And if I be lifted up I shall draw all men unto Me."

If our country's flag may with right be called "Old Glory" it is only because and in so far as it is a symbol of the pioneering, adventurous, hopeful, courageous, independent, liberty-loving spirit of those hardy individuals who shaped our nation and passed on their heritage to the sons and daughters of the present generation. Just so it can be said that the Church of Christ stands today only there where the spirit of the apostles is still prevalent: the divine discontent with a *status quo*, a courageous independence of material environment, a forward-looking faith, a mind susceptible to instruction, a love of liberty. "Where the Spirit of the Lord is, there is liberty." "The Lord is Spirit," and when the Lord utters His testimony then the Spirit of prophecy once more speaks in His Church in defense of and for the preservation of liberty—such a liberty as glorified the Apostolic Church with its unity amid diversity.

The glorious company of the apostles still praise God. Though liberty seems to be expelled from the palaces of



nations she may find her dwelling place in the Church. This is well demonstrated as true by one of the most significant documents which have been published in our day. I refer to the report of the Anglican Archbishops' Commission on Christian Doctrine.

FIFTEEN years ago the then Archbishops of Canterbury and York appointed a commission of Anglican clergymen and prominent scholars of the lay order representing the various points of view within the Church "to consider the nature and grounds of Christian doctrine with a view to demonstrating the extent of existing agreement within the Church of England and with a view of investigating how far it is possible to remove or diminish existing differences." It is significant in the first place that the purpose of the Church was not only to give expression to points of agreement, but quite as much to formulate the points of disagreement, and that the latter were regarded as of sufficient importance to warrant an investigation lasting a considerable period of years.

The report, which was finally submitted last January after 15 years, shows that the great doctrines of historical Christianity are held in common by all members, and that where there are differences of opinion these pertain to the interpretation of details, to mode, place of emphasis, or application to homiletic practice. Even the differences in the report were agreed upon by all the members. In this very fact is given clear evidence that the spirit of the glorious company of the apostles lives on in the Church. The admirable spirit in which the work was accomplished is described by the chairman, Dr. Temple, Archbishop of York, in the foreword to the report. He says:

"We have avoided the method of decisions by a majority, except in questions of procedure. We have tried by conference to reach real agreement; where this has proved impossible, we have set out the divergent views that are still found to be held among us. Sometimes we have stated our conviction that these should all be regarded as permissible in the Church of England; but we considered that our function is to elucidate doctrine and doctrinal tendencies, not to declare principles of discipline except so far as these are themselves doctrinal."

That this should be the attitude of the leaders of the Church is a most reassuring fact in these days when conformity in all things including modes of thought is demanded on every hand by the prevailing political idea—an idea which unfortunately has asserted itself even in certain religious bodies. This is but evidence of an accommodation to environment, and in religion is an unmistakable sign of decadence. In the Church a basic unanimity of mind and a general harmony of spirit is demonstrated in this report as the outcome not of authoritarian suppression and compulsion but of a mutual sharing in the common historical tradition of Christianity and in the atmosphere of intellectual freedom. Dr. Temple wrote in the same statement referred to above of the friendly and understanding attitude which prevailed mutually and described it as growing out of "a living tradition of personal devotion and freely moving thought"—those very qualities which we have seen to be specific characteristics of the Apostolic Church.

The secular mind says that unanimity and perfect harmony are attained only through the suppression of minority views. The divine mind says that true harmony exists where there is growth, and that growth is possible only where there is diversity of gift. In significant periods of history truth has frequently been the possession of a minority of one, though contemporaries were not allowed to see it because it was

suppressed. The doctrinal report has been criticized because it frankly includes contradictory opinions and states them impartially. That criticism is characteristic of the current secular point of view. It is a relief to find the breath of apostolic, divine greatness wafting from a modern document which holds (in the words of the Rev. Prof. H. C. Robbins [L. C., March 9th]) that seemingly contradictory opinions "may actually be recognitions of different aspects of an ultimate Reality greater and more comprehensive than individual perception of truth ever is or can be." And because of this attitude the theological discussions of the commission could be conducted in the spirit of charity, for, the report declares, "To become bitter in controversy is more heretical than to espouse with sincerity and charity the most devastating theological opinions."

If we say with St. Paul, "where the Spirit of the Lord is, there is liberty," we may say, "where liberty is, there is the Spirit of the Lord." So, we may continue to sing, "the glorious company of the apostles praise Thee," for in the Church the glorious spirit of the apostles still reigns.

### "Manners Makyth Man"

(Continued from page 230)

hostess hurried from the room, followed by her frightened friends. They reached the hall, and down the dimly lighted stairs they saw the figure of a maid half running, half falling. She collapsed upon the mat, at length, and went promptly into hysterics, while from above still came a rumor of moans and oburgations.

THE EXPLANATION was really quite simple. The kind and careful hostess, before going to church that evening, had remarked to one of her maids that it was growing cold, and that she must be sure to see that the minister's bed was aired and warmed. This maid had been out to a distant church, and knew nothing of the minister's Sunday evening habits. Nobody had told her that he had gone to bed. But she was a faithful and intelligent servant. At the right time she prepared one of the old-fashioned warming pans which her mistress liked to use. She put the red-hot coals into the copper receptacle, carried it by the long handle, and sallied upstairs to the guest-chamber. She knew the whole house so well that she did not even trouble to switch on the light as she entered the room. She approached the bedside, and thrust the warming pan vigorously between the sheets. . . .

She thought the end of the world had come! The minister, just fallen sweetly into his beauty sleep, awoke with the above-mentioned horrible yell. The girl shrieked and dropped the warming pan on the floor, and the red-hot coals rolled out. The minister leaped out of bed and danced upon the hot coals, howling like a Hottentot. The girl fled. The minister fell over two chairs and hit his chin upon the dressing table. He then achieved a sitting posture—upon the hot coals.

It was quite a long time before peace was restored. But if only the minister's manners had been a little more elastic and humane, he would not have dreamed of disappointing his hostess: he would not have gone off early to bed. He would have broken his rule, even at the price of his self-importance; but he would have saved his dignity, his comfort of body, and his ease of mind. Declining the Christian duty of rejoicing with those who wished to rejoice, he was soon condemned to weep alone. He treated his hostess badly; but she at least could reflect that if not upon his head, at any rate upon most of his anatomy, coals of fire had been heaped.



# American Cathedrals

## *Some Great Plains Cathedrals*

By Clinton Rogers Woodruff

**C**ALVARY CATHEDRAL, Sioux Falls, S. D., has a strange set-up. Dean Woodruff is authority for the statement that probably there is no exact parallel in the American Church.

The first church building of any sort in Minnehaha county was Calvary church, erected in 1872. Fifteen years later, in 1887, Mrs. John Jacob Astor, before her death, had become interested in the Bishop's work among the Indians. She had wished to build a church, or perhaps two or three, for the work Bishop Hare was doing. After her death, Mr. Astor wished to give \$25,000 to erect a memorial of her and a church. He did not specify that it must be on an Indian reservation, leaving the Bishop free to put the money wherever he wished in the district. However, Mr. Astor did want a church which would be called the Church of St. Augusta, in honor of his wife, Charlotte Augusta.

The Bishop decided to put the church in Sioux Falls and make it a cathedral. He bought a fine piece of property, the length of a whole city block, now almost in the heart of the city. Without appointing a building committee or conference with experienced men, he employed a contractor in whom he had confidence, although no one else had. The contractor duped him and while the structure is fine, the same money could have resulted in a more complete building. He himself made the plans. The cathedral belonged personally to the Bishop, with title in his name.

When the beautiful quartzite building was completed, it was consecrated on December 18, 1889, without a parish or a single parishioner. It had a rector, the Bishop of South Dakota, who must always be the rector of the "Church of St. Augusta."

Then Bishop Hare went to the vestry of Calvary parish

and said: "Come up to my church and worship." Before the cathedral was finished, however, Calvary had sold its building and some of its material was used in building St. Augusta's. The church was never called the Church of St. Augusta. Vines run over the cornerstone, hide the name of St. Augusta, and the only name the people now know is Calvary cathedral.

On September 13, 1890, the Bishop transferred the property to the chapter of Calvary cathedral. On February 28, 1931, he declared "The Church of St. Augusta to be his cathedral church."

In the words of the dean, "the relation between the Bishop and the parish is scrambled eggs. In my more than 20 years here I am no nearer understanding what it is *legally* than I was when I came. The vestry has no relation to the district nor has the district any relation to the management of the cathedral. The chapter holds all the property, the title lies there, but in the parish and its workings, it has no connection. Evidently the articles of in-

corporation were not changed for I still meet the phrase: 'The rector, wardens, and vestrymen of Calvary parish.' Who is the rector, the bishop or the dean? As long as Bishop Hare lived, it was Bishop and vicar. Bishop Johnson introduced 'dean.' I was called by the vestry. Nevertheless my connection was with Bishop Burleson. We were intimate friends and the very day he was elected, at the St. Louis Convention, he told me he wished me to be his dean. Curiously when he asked the vestry if they had anyone in mind for the vacant deanship they said they wanted me. . . . We worked hand in glove. There has never been a ripple; the question of authority has never come up. If it did there would be a chance for legal minds to exercise their ingenuity as to the defined rights and limits of Bishop and dean."

While such a condition of harmony, friendship, and sharing

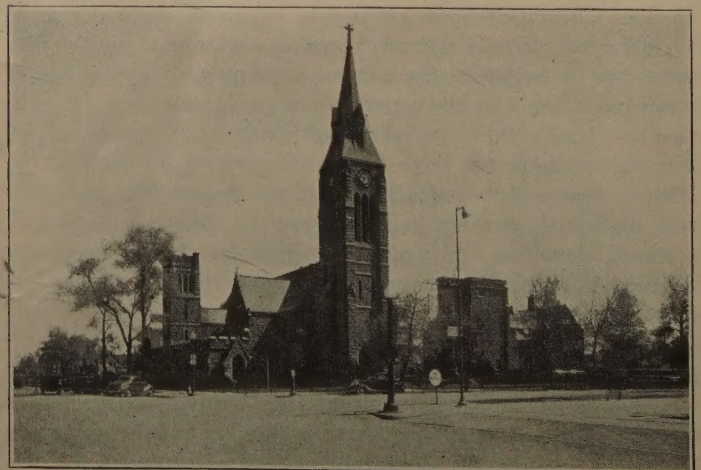


SOUTH DAKOTA CATHEDRAL



INTERIOR OF THE SOUTH DAKOTA CATHEDRAL

Bishop Roberts, Dean Woodruff, and two acolytes are shown in the photograph.



ST. MATTHEW'S CATHEDRAL, LARAMIE, WYO.

Sherwood hall, Wyoming's cathedral school for boys, may be seen at the right.





INTERIOR OF THE WYOMING CATHEDRAL

work both in parish and diocese goes on, no question of authority enters; but it can readily be seen that there is no real cathedral foundation, for the rights and limits of individual authority of vestry, dean, and Bishop are not defined by canon, incorporation, or constitution. The district accepts the building as its cathedral church, but has no obligations to it.

GETHSEMANE cathedral, Fargo, in the missionary district of North Dakota, is a converted parish, the change having been made in 1899 during the episcopate of Bishop Edsall. There seems to have been no very urgent reason for the change; indeed, the actual impetus to the cathedral status appears to have been the fact that the parish had had difficulty in getting rid of a rector who was undesirable to many in the parish, and the new arrangement gave the Bishop the right to dismiss the dean at will.

The power of the Bishop over Gethsemane cathedral is little different, if at all, from that of a Roman Catholic bishop. The Bishop nominates the dean and the nomination is confirmed by the cathedral chapter. The Bishop appoints the chapter, naming five members at each annual meeting who hold office for three years. He appoints most of the committees although a few minor ones are appointed by the chapter, as are the treasurer and the parish clerk. The only elections which the parish holds are those for delegates to the annual convocation. The Bishop may remove the dean at any time, after giving that officer three months' notice.

ST. PAUL'S CHURCH, Oklahoma City, was designated as the cathedral of the missionary district of Oklahoma in 1908, and is now cathedral of the diocese of Oklahoma admitted by the 1937 General Convention. The original reason for this designation was the idea that a cathedral would help to centralize and make more cohesive the work of the district. There is no charter, or clear definition of the relation of the cathedral to the Bishop or to the district. The Bishop preaches at the cathedral somewhat oftener than in other churches, partly because this is the see city, sometimes at the invitation of the dean, sometimes following his own suggestion. According to local authorities, in the event of a conflict between the dean

and the Bishop, the latter could secure the dean's resignation fairly quickly. In calling a new dean, the chapter or vestry informs the Bishop that he should make his own selection, while he gracefully states that the chapter should make the selection. Actually, the Bishop has almost complete authority in such a matter if he cares to exercise it.

The diocese has no control over the cathedral. More convocations, ordinations, and other extra-parochial services and gatherings are held here than in other churches, partly because it is the cathedral, and partly because Oklahoma City is the geographical center of the district.

ST. JOHN'S CATHEDRAL, Albuquerque, N. M., is a converted parish, the conversion having been made in 1927 in order that the Bishop might have a church in the district. The cathedral was established by canon as the official seat of the Bishop. The governing chapter is incorporated with the Bishop as the president. He has the final authority in the direction of services, the nomination of the dean to the chapter, the veto power in any corporate act by the chapter affecting the property of the corporation, and all by-laws of the corporation are subject to the approval of the Bishop. The governing chapter must include the chancellor of the district, the treasurer, and one member annually elected by the convocation.



NEW MEXICO CATHEDRAL

AT LARAMIE, WYO., is a cathedral that was organized as such. On November 14, 1870, the railroad company quitclaimed to the "trustees of St. Matthew's church" for \$1.00 certain lots and eight months later (on July 17, 1871) the trustees of St. Matthew's quitclaimed some of these lots to Bishop Randall as "Bishop of the Protestant Episcopal Church in the territory of Wyoming and his successors in said office."

The initiative in the organization of St. Matthew's parish was taken in 1868 by the Rev. Joseph W. Cook, rector of St. Mark's church in Cheyenne, which he had just organized; and his *Diary and Letters*, published by Bishop Thomas in 1919, gives much information concerning that period. The cathedral was dedicated on December

(Continued on next page)



CHANCEL OF THE NEW MEXICO CATHEDRAL



# BOOKS OF THE DAY

Edited by

Elizabeth McCracken

## An Extremely Accurate Translation

THE NEW TESTAMENT: A TRANSLATION INTO THE LANGUAGE OF THE PEOPLE. By Charles B. Williams. Bruce Humphries. \$2.50.

THERE ARE now many renditions of the New Testament into modern English, each with its own special merits. The special quality of the present version is extreme precision in translating the exact force of the Greek; in ambiguous cases a footnote—there are many footnotes—explains the author's choice of words. The volume is therefore to be commended to the clergy and to theological students, who will find that it often saves using commentaries. On the other hand, the striving for accuracy not infrequently produces overloading; Romans 11:25, for instance, becomes, "I do not want to have a misunderstanding of this uncovered secret, that only temporary insensibility has come upon Israel." Occasionally, indeed, clinging to the grammatical force of particles leads to positive inaccuracy, as, "Blessed are those who feel poor in spiritual things," in the first Beatitude or, "the Word was face to face with God," in St. John 1:1. But such flaws are of minor consequence; the translation as a whole is very accurate indeed, and it is comforting to find *paraclete* properly translated by *helper*; *touch me not* in St. John 20:17 corrected into *stop clinging to me so*; and *being assembled with them* in Acts 1:4 changed into *once while He was eating with them*.

The English is modern without being overly colloquial, and dignity is always maintained. But in citations from the Old Testament and particularly in prayers, archaic style would give the effect better. (Incidentally, Dr. Williams adds one more to the long list of those who have failed in trying to modernize *Hail!* in the Angelic salutation; *Congratulations!* will not do at all.)

Paper and type are admirable, and the binding is most attractive. But the introductory comments on the New Testament books are ultra-conservative.

B. S. E.

## The First Jewish Premier of France

LEON BLUM: MAN AND STATESMAN. By Geoffrey Fraser and Thadie Natanson. Lippincott. \$3.00.

THIS IS A highly entertaining book about one who occupies a conspicuous place in the eyes of the world. It may be an authorized biography, but it can scarcely be called authoritative. It is too fulsome in its praise and ascribes to Blum too many political virtues. Moreover, it lacks perspective. Blum is unquestionably a clever man; and as the first Jewish premier of France, he achieved real distinction in office, but his career is by no means ended and it is too soon to forecast what he will accomplish.

By the authors, both of whom are his strong admirers and one of whom is a lifelong friend, he is regarded and pictured as a miracle man. They bring out the complexities, or perhaps one should say the contradictions, of his character. They show how a bourgeois dilettante and young man about town became a proletarian leader, how a literary figure of some pretension became a politician, and how a theorist was transformed into a man of action.

Perhaps some idea of the authors' style and point of view may be gathered from the following quotation from their introduction: "If it be the best of human greatness to respond to heavy calls by unsuspected hidden stores of energy, then one may claim greatness for Blum. With every day of office he has grown. Grown in mental stature, grown in moral authority, grown even in physical vigor. It may be that the future holds in store further and yet heavier calls upon him. So far the great revolutionary experiment he has made has avoided violence and bloodshed. It may be that this will not always be possible. It may be that the supreme test of peace or war, of repression or capitulation may come to be applied to Leon Blum. No man can foretell exactly how another—or himself for the matter of that—will meet a crisis. But there is one thing certain. To intellect, charm, knowledge, Leon Blum adds another quality, much rarer among statesmen; the downright deep-rooted honesty of a gentleman.

He may commit faults, he will be guilty of no act of meanness. He may err, but he will never betray. Neither will he quit. For of him may be said that which he himself wrote about Jean Jaures: 'Every honest reader will feel the flow of logical effort and free thought that little by little assumes control over itself. It is the story of a man of good faith who has steadily grown.' And such men are no quitters."

To be called "the only authorized biography" may be a guarantee that the facts as stated are accurate, but it does not insure either the fairness or finality of the judgments expressed. It is a book written by admiring friends and must be accepted as such.

CLINTON ROGERS WOODRUFF.

## A Hazen Book on the Church

THE CHURCH. By George Stewart. Association press. Pp. 98. 50 cts.

THIS IS ANOTHER in the series of *Hazen Books*. Many of the earlier volumes have been extremely good, and well worth reading and using for discussion groups. The present book, however, seems diffuse and ill-arranged. It is not up to the standard set—for instance, Professor Bennett's *Christianity and Our World* or Dr. Horton's *God*. It may be read to see what a liberal-minded but generally orthodox Presbyterian clergyman thinks about the Church and its place in contemporary society.

W. NORMAN PITTENGER.

## American Cathedrals

(Continued from preceding page)

17, 1896, and was consecrated on August 11, 1901, but it was then incomplete, the towers reaching only to the level of the roof of the nave. In 1916 Edward Ivinson gave the means for the completion of the towers, and the work was finished in September, 1917.

The funds for building the cathedral, which originally cost about \$75,000, came from very interesting and widely separated sources. In the first place, the bankers, merchants, and citizens of Laramie contributed many thousands of dollars. Most notable among these local gifts were those of Mr. Ivinson, who for many years was senior warden of the parish. Friends of Bishop Talbot and of the Church in the East gave liberally.

The chapter consists of the Bishop, who is *ex-officio*, the rector of the parish, and president and head of the chapter; a dean, to be nominated by the Bishop and appointed by the vestry of the cathedral church, who has pastoral charge of the congregation and the oversight of missions established by the Bishop in the see city, and of others served by the cathedral clergy; one or more canons, nominated by the Bishop and dean and appointed by the vestry, who must reside in the see city, and assist in the work and services of the cathedral; one or more honorary canons who are the senior rural deans in the order of their canonical residence in the district, whose terms of office are one year, and any additional canons that the Bishop may see fit to appoint (provided, however, that the total number of residentiary and honorary canons who are members of the chapter shall not be less nor more than four); a lay chancellor; a treasurer; two laymen elected annually by the vestry of the cathedral church from their own number; and two clerical and two lay members of the council of advice of the district, elected annually by the council.



# NEWS OF THE CHURCH

## Dr. Wei's Arrival in Kweilin is Reported

Bishop Gilman Cables News of College President's Return; Institution Moved From Wuchang

NEW YORK—Returning to China after some months in the United States, Dr. Francis Cho Min Wei, president of Central China college, reached Kweilin safely on August 25th, a recent cable from Bishop Gilman stated. Dr. Wei's family had already gone to Kweilin, whither the college was then in the process of being transferred.

Kweilin, in the Church of England diocese of Kwangsi-Hunan, where Bishop Stevens has been diocesan since 1933 and the work is under the Church Missionary society, is the capital of Kwangsi province. It is 500 miles southwest of the Wuhan area where intermittent bombing has been going on for a year. In August there was great loss of life, especially among the civilians and the refugees.

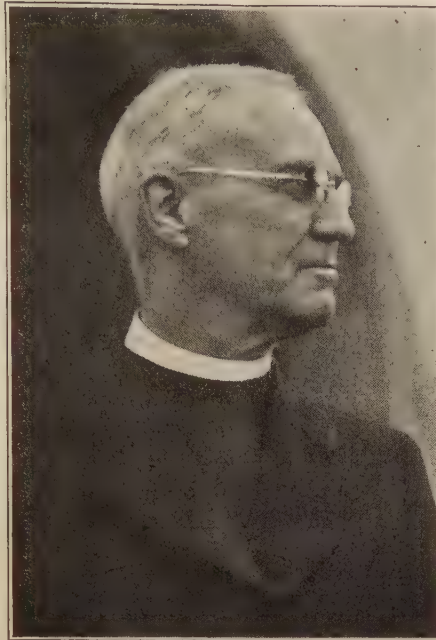
Bishop Gilman's cable, which was received from Hankow, reported further that the transfer of the college from Wuchang to Kweilin had been completed, that the local Chinese authorities in Kweilin were cordial, that all families connected with the college were safe, that the prospect was promising for a good enrolment in the school year now opening, and that the college staff felt much encouraged.

The Church general hospital of Wuchang, Bishop Gilman added, has been transferred to the buildings of All Saints' catechetical school, Hankow. The hospital clinic continues, however, in Wuchang, where Dr. Logan Roots, son of Bishop Roots, is remaining. The Rev. Charles A. Higgins, most recent recruit on the mission staff, also remains in Wuchang.

## Faith Called Aid to Successful Surgery by Doctor in New York

GREENWICH, CONN. (RNS)—Faith is a distinct aid to successful surgery, Dr. Seward Erdman, New York surgeon, told a conference on Christianity and mental hygiene held here under the auspices of the Federal Council of the Churches of Christ in America, the National Committee for Mental Hygiene, and the National Council on Religion in Higher Education.

Dr. Erdman, who has made a study of the personalities and attitudes of individuals undergoing surgery, said that without faith the patient wears down his own resistance and counteracts nature, so that he requires more anesthesia and sedative drugs. Such patients, Dr. Erdman said, also experience more severe post-operative difficulties and require longer periods of convalescence than those undergoing the operation with faith.



BISHOP MIZE

## Fire Guts \$60,000 Parish House in Bethlehem, Pa.

BETHLEHEM, PA.—Fire nearly destroyed the interior of the two and one-half story parish house of the Pro-Cathedral Church of the Nativity here on August 30th and threatened to destroy the church and rectory. Cause of the fire has not yet been determined. The building, valued at \$60,000, was insured.

The flames, starting somewhere on the main floor, spread rapidly. By the time the fire had been brought under control, only the stone and brick walls of the 40-year-old building were left standing.

The building contained a large auditorium, a chapel, church school rooms, offices, guild rooms, and a gymnasium, as well as apartments for the assistant ministers and the sexton.

Temporary offices have been set up in the rectory by the rector, the Very Rev. Roscoe Thornton Foust, who returned immediately from his vacation.

## Bishop McElwain Assumes Seabury-Western Deanship

EVANSTON, ILL.—Bishop McElwain of Minnesota assumed his duties as acting dean of Seabury-Western theological seminary here immediately upon his return after Labor day from vacation in the East.

Bishop McElwain has been vice-president of the seminary since the merger of Western theological and Seabury divinity school. He also has served as professor of pastoral theology and homiletics. The trustees asked him to assume the acting deanship until a successor to the former dean is secured.

## Resignation Planned by Bishop of Salina

Action Will Cause Two-Year Delay in Selection of Successor; May Lead to Merger With Kansas

SALINA, KANS.—Bishop Mize of Salina will resign as of December 31st, he announced August 31st at a meeting here of his council of advice. "Impaired vitalities," he said, "make it impossible for me to fulfil my duties with such vigor as I desire or as is necessary in a missionary district."

In expressing his intention to send the House of Bishops his resignation, Bishop Mize admitted that this action may delay for two years or more the election of another Bishop of Salina and may lead to a decision by General Convention to rejoin the district to the diocese of Kansas.

The Bishop said, in part:

"It happens that my resignation may affect the district of Salina in ways more than is usual when a bishop resigns and a successor is chosen in due time.

"General Convention has accepted a committee report which prevents the House of Bishops from electing a successor to a missionary bishop until General Convention has appraised the work and value of the district. My resignation at this time therefore delays for two years or more the election of another Bishop of Salina and may, finally, lead to a decision by General Convention to rejoin the district to the diocese of Kansas, from which it was set apart in 1901.

### WILL APPOINT NEIGHBORING BISHOP

"Until General Convention, meeting two years hence, can make a report, the Presiding Bishop will appoint some neighboring bishop to act as Bishop of Salina. The uncertain future and the temporary oversight may affect unfavorably Church life in the district. I see this clearly, and regret it.

"However, my resignation one or two years later would not affect the final conclusions regarding the district. It would only avoid the temporary appointment of some other bishop.

"I have taken all the questions into my thought and prayer but have concluded that as I have reached the age for retirement and have no longer the physical endurance nor nerve force necessary for administering the Church in western Kansas, I should not delay my resignation."

Twenty-five of the Bishop's 41 years in the ministry have been spent in the district of Salina, almost 18 of them as its Bishop. For eight years he was rector and headmaster of St. John's school, Salina. As priest, he served at Hiawatha, Emporia, and Kansas City.

### OPPOSE ABSORPTION PLAN

In receiving Bishop Mize's decision, his council of advice moved vigorously to oppose any plan for the absorption of the

(Continued on page 242)



## Alaskan Missionary Recuperates Slowly

**Bishop Rowe Reports Seriousness of  
Dr. Burke's Illness; Sees Long and  
Difficult Convalescence**

SEATTLE, WASH.—Dr. Grafton Burke, director of Hudson Stuck memorial hospital, Fort Yukon, Alaska, who suffered a nervous collapse during the latter part of August, is still in a serious condition, according to a statement made by Bishop Rowe of Alaska. It may be months before Dr. Burke recovers, the Bishop said.

Dr. Burke is at present confined in the Virginia Mason hospital here. The clinic has given him a thorough examination and this has revealed no affected organ. The conclusion is that he is suffering from mental and nervous collapse.

"Their conclusion," Bishop Rowe reported, "is that he is suffering from mental and nervous collapse. A nerve specialist was being called in to examine Dr. Burke this weekend, but I have not heard or received any bulletin this morning regarding the results of that examination."

The hospital at Fort Yukon will be in charge of the nurses during Dr. Burke's illness, the Bishop said. The head nurse, Miss Addie Gavel, came to Seattle with Dr. Burke and is in this city now.

### NURSE TO RUN HOSPITAL

"I am anxious," the Bishop continued, "to have her released so that she may go back to Fort Yukon and have full charge of the hospital."

"I have sent in a very competent man to look after and care for the power plant, the motors which run pumps, providing the hospital with sufficient water supply; and as winter is coming on it is essential that a good man should be there to care for all these things and the property."

It was only a few weeks ago that Bishop Rowe was in Fort Yukon with Dr. Burke. They had met in a village clearing with three Anglican priests, the wife of one of the priests, several nurses, and a band of Indians.

Bishop Rowe had arrived on the river boat with the Rev. A. C. McCullum of St. Paul's cathedral, Dawson, Yukon territory, a representative of the Church of England. They had been met at Circle by the Rev. and Mrs. C. P. Shelton and the Rev. Warren R. Fenn, all of All Saints', Anchorage.

Now they were gathered with the natives to partake of "potlatch," in honor of their hosts, the Rev. Dr. and Mrs. Grafton Burke. Two days previously, Dr. Burke had been ordained priest by the Bishop. Thirty years of his life he has spent in the North as a doctor of the body, and now he meant to go on as a doctor of both body and soul.

### WAS WORKING TOO HARD

Apparent as it was to Bishop Rowe that Dr. Burke was working too hard, he did not of course expect the latter to suffer, as reported in THE LIVING CHURCH for



AT ORDINATION OF DR. GRAFTON BURKE

Left to right in front of St. Stephen's log church, Fort Yukon: Rev. Warren R. Fenn of All Saints', Anchorage; Very Rev. A. C. McCullum, dean of St. Paul's, Dawson, Yukon territory; Bishop Rowe of Alaska; Dr. Burke; Rev. Claudius P. Shelton of St. Matthew's, Fairbanks.

August 24th, a complete nervous collapse two months later and be taken to Seattle for treatment.

The gathering in front of the little mission was the largest assembly of clergy and Church workers ever to assemble at Fort Yukon. Bishop Rowe spoke, congratulating Dr. and Mrs. Burke on their work at the Fort.

Then the solemn chief of the natives rose to speak briefly and feelingly. Two native boys came forward, presenting a large box to their hosts. John Fredson, a native and a graduate of the University of the South, made the presentation speech.

The gifts were a large silver bowl inscribed, "To Dr. and Mrs. Burke, for 30 years of loyal service to the people of Fort Yukon, 1938"; and a purse of money with which to purchase Eucharistic vestments for Dr. Burke.

### Los Angeles Library Has Over 1,300 Pieces of Church Music

LOS ANGELES—More than 1,300 pieces of Church music are now available to small churches and missions unable to furnish music for their choirs, because of action taken by the diocese of Los Angeles in appointing a commission on Church music. The commission has created a music lending library with headquarters at St. James' church here. The 1,300 copies represent nearly 80 different compositions.

Churches may borrow music for a period of one or two months. They are expected to pay for mailing and handling of the music. Larger churches will be asked to pay a small fee, which will be used to cover the librarian's needs throughout the year, such needs as folders, mending materials, etc. Large churches will be asked, also, to contribute no longer wanted sets of anthems and canticles.

The Rev. C. T. Murphy is chairman of the commission. Miss Frances Harriet Minds is librarian.

### Memory of Dr. Berry Perpetuated

BUFFALO, N. Y.—In memory of Dr. and Mrs. Thomas B. Berry, the Misses Berry of this city have presented a private sterling silver Communion set of six pieces to Christ church, Momlins, N. Y., where from 1881 to 1882 Dr. Berry was rector.

## Student Christian Group Elects President in Paris

**Dr. Visser 't Hooft is Choice of 120  
Delegates at Biennial Meeting**

PARIS (RNS)—Dr. W. A. Visser 't Hooft of Geneva, retiring general secretary, was elected president of the World's Student Christian federation at the biennial meeting of its general committee here. The meeting was attended by 120 delegates from Australia, India, Java, South Africa, Canada, United States, and nearly all the European countries.

The Russian Student Movement in Exile, having its headquarters in Paris, joined with the French Student Christian movement as hosts of the conference.

The committee meeting was largely devoted to the elaboration of a three-year plan. An important discussion took place on the character of the federation's organization and evangelistic work in countries which are predominantly Roman Catholic. The problem arose as to whether the ecumenical principles of the federation permit recognition of an exclusively Protestant student group as the constituent member from such a country. Decision was postponed.

One of the most significant addresses at the conference was given by the Archimandrite Cassian, professor at the Russian theological seminary in Paris. Speaking on The Lordship of Christ he asserted that the idea of sovereignty of any state, whether totalitarian or democratic, over the lives of people is in principle a contradiction of the sovereignty of Christ.

### Dr. Lau Appointed School Chaplain

POMFRET, CONN.—The Rev. Dr. Robert Frederick Lau, until recently Counselor on Ecclesiastical Relations of the Church and a member of the staff of the Cathedral of St. John the Divine in New York City, will be the new chaplain of the Rectory school here, it has just been announced. On September 15th Dr. Lau and Mrs. Lau will take up residence at the school.

Dr. Lau is the author of several religious works and a former assistant editor of the *Anglican Theological Review*.



## Presiding Bishop to Consecrate Brother

**Beverley D. Tucker to Become Coadjutor of Ohio in Richmond on September 28th**

RICHMOND, VA.—Order for the consecration of the Coadjutor-elect of Ohio, the Rev. Dr. Beverley D. Tucker, in St. Paul's church here on September 28th has been taken by the Presiding Bishop, this being the fifth bishop-elect scheduled for consecration in September. Dr. Beverley D. Tucker is a brother of the Presiding Bishop.

*The four other bishops-elect to be consecrated during September are the Rev. Dr. Karl M. Block, Edmund P. Danahy, and Henry D. Phillips, and the Rev. Dr. Malcolm Peabody. See page 216 in THE LIVING CHURCH for September 7th.]*

The co-consecrators of Dr. Beverley D. Tucker will be Bishops Rogers of Ohio and Hobson of Southern Ohio. Bishop Godwin, Coadjutor of Virginia, and Bishop Brown of Southern Virginia will be the presenters. The preacher will be Bishop Strider, Coadjutor of West Virginia. Bishop Gravatt of West Virginia will read the litany, Bishop Darst of East Carolina the epistle, and Bishop Jett of Southern Virginia the gospel.

### BROTHERS AS ATTENDING PRESBYTERS

Attending presbyters will be the Rev. Dr. Herbert Nash Tucker and Francis and Tucker, both brothers of the bishop-elect.

The Rev. Dr. Churchill J. Gibson, rector of St. James' church, Richmond, will be master of ceremonies, assisted by the Rev. Messrs. J. Ernest Carhart, Lewis Carter Harrison, B. B. Comer Lile, Pemick W. Reed, and Stamo S. Spathay. Testimonials will be read as follows: Certificate of election by the Ven. Dr. Bernard F. Patterson; testimonial of consecration, Dr. William G. Mather; evidences of ordination, the Rev. Dr. John R. Stalkins; the certificate of the consents of the ordaining committees, the Rev. Dr. Walter F. Breed; and the certificate of the consents of the bishops by the Rev. Dr. Walter F. Stalkins.

## Penland Handicrafts School Has Enrolment of 40 Summer Pupils

PENLAND, N. C.—When the Penland school of handicrafts here closed its ninth annual session recently it had an enrolment of 40 students who represented 14 states. Many of them had studied the course in handicrafts conducted by Edward F. Worst in Chicago, national authority on handicrafts and author of two books on the subject. Others who helped present the course were Rupert Peters and Miss Lucy Morgan.

Most of the work was carried on in the Edward F. Worst craft house, said to be the largest log structure in the South.

## Size 8 Door Determines Admission to "Tot-Lot"

BOSTON—A "tot-lot" for little children has been operated by St. Stephen's church in the south end of Boston this summer. This children's playground had a doorway just high enough for an 8-year-old child to get through, and all who were too tall to enter were excluded.

About 75 children came to the playground each weekday to play various games and do simple handwork, away from the noise and dirt and danger of crowded city streets.

Under the personal supervision of the Rev. E. S. Gilley, vicar of St. Stephen's, the project has been sponsored by Bishop Heron, Suffragan of Massachusetts and superintendent of the Episcopal city mission.

## Churchman Receives Unusual Honor on 80th Birthday From Civil Service Reform Group

NEW YORK—Charles C. Burlingham, the well-known lawyer and Churchman, received an unusual honor on his 80th birthday, which he celebrated on August 30th. Besides editorial praise for him from the *New York Times*, the Civil Service reform association, of which Mr. Burlingham is vice-president, presented him with the following resolution:

"Whereas, the mere lapse of recorded time does not measure the amount of effective time given by Charles C. Burlingham to our reform and all other good works, for if measured by these works he would vastly exceed in age these scant 80 years; and

"Whereas, in the good-humored activity and vigor in all these works, Charles C. Burlingham has maintained the charm of youthful understanding of current problems; and

"Whereas, the age of Charles C. Burlingham may not therefore be estimated on any dimensional basis,

"Now, therefore, the executive committee of the Civil Service reform association hereby extends, in the warmest of personal affection and with admiring appreciation, natal congratulations to Charles C. Burlingham on what the committee with careful deliberation appraised as his 50th birthday."

Mr. Burlingham is a member of St. George's church. He has been a deputy to General Convention several times and has served, and continues to serve, on many important committees and commissions of the diocese of New York.

### Dr. Franklin to Lead Conference

LEXINGTON, KY.—Dr. Lewis B. Franklin, treasurer of the National Council, will lead the annual clergy and lay conference of the diocese of Lexington at Christ church, September 22d. Starting with the question, "Why missions?" he plans to trace the plan and policy of missions through the organization of the Church, concluding with the parish canvass.

Bishop Abbott of Lexington will celebrate the Holy Communion at the beginning of the conference.

## Catholic Congress to Hear Fr. Widdrington

**Exposer of Armaments Racket is to Discuss Sociology at Meeting October 11th in Evanston**

EVANSTON, ILL.—The Rev. P. E. T. Widdrington, rector of Great Easton, Essex, England, and noted for his articles on *The Armaments Racket* [*L. C.*, November 11 and 18, 1933], will address the Catholic congress when it meets here October 11th to 13th. Fr. Widdrington's articles, very much of a journalistic scoop at the time, brought out sensational facts which were later substantiated by official inquiry on both sides of the Atlantic.

Fr. Widdrington has had a notable career, including parish work in great industrial centers. In 1906 he accepted a small country parish in order to give more of his time to writing and lecturing. He has been active in all the great English Catholic sociological movements, and out of this experience he is planning his address on Catholic sociology which will be delivered to the congress.

In 1931, together with Maurice Reckitt, he launched the publication, *Christendom*, a quarterly journal of Christian sociology which has proved itself an invaluable adjunct to the social activities of Anglo-Catholics. He has been a constant contributor to *Christendom*, and is now its business manager.

His many interests include work among the Russian refugees in Paris; diocesan activities, chief among which is his work as rural dean; and the promotion of religious drama, in the field of which he is recognized as an authority.

## Games League, Organized in Detroit Last June, Will Hold First Service September 18th

DETROIT—The first service of the Episcopal games league of Detroit will be held September 18th in St. Peter's church here, with the Ven. Leonard P. Hagger, archdeacon of the diocese, as preacher. There will be a choir drawn from the parishes and missions having members in the league.

The games league was organized last June when 56 laymen and four clergymen, representing 14 parishes and missions in metropolitan Detroit convened for the purpose of establishing indoor and outdoor competitive games among men's clubs and similar units of the Church.

Having in mind, too, the spiritual side of its labors, the league urges members and friends to attend one evening service a month in a selected parish church; and it will give its support to the midweek services in parish churches during the Lenten period.

Officers of the league include W. J. Gilbert of St. George's president; W. G. Hatcher of St. Columba's and Lawrence R. Garman of Epiphany, vice-presidents; Larry Pickup of St. Peter's, secretary; Russell Ingham of Emmanuel, assistant secretary; and M. P. Adcock of Ascension, treasurer.



ST. SIMONS ISLAND, GA.—The Frank Aiken cottage, named for a prominent Churchman and resident of Brunswick the cause of his great personal interest in Camp Reese, was used at the camp for the first time this summer. Camp Reese, the site of the dormitory cottage, is the conference center of the diocese of Georgia.



## Claim 500 Members for Recovery Group

Eight Anglican Bishops Included on  
Committee Striving to Bring Men  
to Feel Fatherhood of God

NEW YORK—Membership of more than 500, including eight Anglican bishops, was recently claimed by the National Committee for Religion and Welfare Recovery, in an announcement stating that the committee is being greatly strengthened in its personnel and representative character preparatory to the National Stewardship Convention November 1st to 3d in Chicago.

The convention has been called by the committee in association with other Church, parity, and character-building agencies. The committee itself includes Anglicans, Roman Catholics, Protestants, and Jews; bishops, pastors, priests, and rabbis; college residents and other educators; officers of Church and benevolent boards and leading hymn.

"All are coöperating in our National Stewardship movement," wrote Charles V. Vickrey, executive chairman of the organization, to meet the present-day sweep of secularism, materialism, and racial and religious prejudice by bringing the minds and hearts of men back to the consciousness of the Fatherhood of God, the brotherhood of man, the sanctions of religion, the services of worship, and the more nearly adequate spiritual and financial support of our religious, educational, and character-building institutions."

The program is non-controversial, coöperative, and educational, but not administrative. The committee seeks to strengthen and work through existing religious, educational, welfare, and character-building agencies, without any attempt to create a super-organization or federation.

### EMPHASIZES LOYALTY DAYS

A major development on the committee's program for this autumn is emphasis on the annual observance of Loyalty days, Saturday and Sunday, October 1st and 2d. The objective is to mobilize all citizens in a house of worship on Loyalty days and to maintain a higher average of church attendance throughout subsequent Sundays of the year.

Among the many who have recently accepted appointments to the committee are the following:

Bishop Whittemore of Western Michigan; Bishop Maxon of Tennessee; Bishop Goodwin, Coadjutor of Virginia; Bishop Demby, Suffragan of Arkansas; Bishop Ingley, Coadjutor of Colorado; Bishop Merrill of Massachusetts; Bishop Rowe of Alaska; and Bishop Dagwell of Oregon.

### Encyclical on Racism Expected

LONDON (RNS)—It is believed in some quarters that Pope Pius is preparing an encyclical on the question of exaggerated racialism and nationalism.

Italian priests have been instructed to preach on the evils of exaggerated racialism, according to information reaching Roman Catholic journals here.

## Director of Navajo Mission Finances Work Through Sale of Indian Rugs and Jewelry

EVERGREEN, COLO.—Through the sale of Indian rugs and jewelry to attendants at the Evergreen conferences this summer, Miss Lena D. Wilcox has virtually financed her work at the St. Luke's field mission, branch of the San Juan Navajo Indian mission at Farmington, N. M. And through contacts made at Evergreen, she has financed the establishment of a new field mission.

For several summers, Miss Wilcox has been coming to the Evergreen conferences and bringing with her a supply of Indian rugs and jewelry. Both rugs and jewelry are made by the Indians themselves and Miss Wilcox obtains them from the Indian trading post at her field mission. She knows personally the maker of virtually every rug.

The new station which Miss Wilcox has been able to finance will be located at Teskidit, about 15 miles from her present station. The work is a branch of the San Juan Indian mission hospital at Farmington. The present St. Luke's field mission which Miss Wilcox directs is 37 miles from Farmington. The whole work is under the direction of the Rev. R. Y. Davis.

Miss Wilcox, whose work is entirely among the Navajo Indians, hopes to establish a line of at least five mission stations.

## "Friar Tuck," Chicago Rector, Named Diocesan Poet Laureate

CHICAGO—The Rev. Irwin St. John Tucker, better known to Chicago newspaper readers as Friar Tuck, has been named by Bishop Stewart as laureate of the diocese in recognition of a book of ballads and poems just published.

The book contains largely verse which has appeared under Friar Tuck's name in the *Chicago Tribune*, *Chicago Daily News*, and *Chicago Evening Post*. It is titled *Church at the End of the Road—St. Stephen's*.

The title is taken from a description of the quaint little church in northwest Chicago of which Friar Tuck has charge and which has gained international note as the church of "poets and writers."

### Begins New Religious Broadcast

CHICAGO—In an effort to prevent religion from becoming a Sunday affair, a new radio program began September 7th over station WCBD. Broadcasting each Wednesday from 2:30 to 3 p.m., daylight saving time, the Rev. Dr. John Clover Monsma, minister, journalist, and author, hopes to contribute "toward the upbuilding of the real kingdom of God" with his national midweek service.

### Penland, N. C., Shrine Blessed

PENLAND, N. C.—An outdoor altar and shrine, dedicated to St. Francis of Assisi, were blessed by Bishop Gribbin of Western North Carolina at the Appalachian school, Penland, recently. The Rev. P. W. Lambert, rector of the school, celebrated the Holy Eucharist.



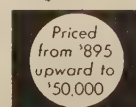
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## Resignation Planned by Bishop of Salina

Continued from page 237

district into a neighboring diocese. During Bishop Mize's administration, church buildings have been constructed or procured in 10 towns, baptismal and communicant lists have almost doubled, and many new missions have been established.

In recent years, industry has begun to be diversified in this district which was once almost totally an agricultural area. Oil and gas fields, salt mining, milling, stock raising, and farming combine today to give a good economic outlook to the district of Salina.

Appropriations for its support have been reduced in recent years by the National Council from \$29,000 to \$15,000. Meanwhile, a diocesan endowment fund is developing and progress has been made toward ultimate self-support.

Bishop Mize began his ministerial work in the diocese of Kansas, his first charge being St. John's mission, Hiawatha. He was born February 10, 1870, in Chicago, the second son of Edward A. and Caroline Silliman Mize. His family moved to Atchison, Kans., soon after his birth. There his father and two other relatives established a large pioneer wholesale hardware business, which is still operating.

### ATTENDED ATCHISON SCHOOLS

Robert Herbert Mize attended the public schools of Atchison and Midland college (then in Atchison, but now in Fremont, Nebr.). He received his degree of Bachelor of Arts and, in 1921, an honorary doctorate from St. Stephen's college, Annandale-on-the-Hudson, New York.

On leaving college, he entered a wholesale hardware firm in Atchison, but soon gave up business to enter the ministry. In 1896 he was graduated from the General theological seminary, New York City.

From St. John's mission at Hiawatha, he was called, in 1898, to Salina as rector and headmaster of St. John's school. While rector of St. John's, the district of Salina was separated from the diocese of Kansas, and he helped in the welcoming of Salina's first missionary bishop, later Bishop Griswold of Chicago.

In 1906, Fr. Mize returned to the diocese of Kansas as rector of St. Andrew's church, Emporia. In 1912 he became rector of St. Paul's church, Kansas City.

### SUCCEEDED BISHOP SAGE

During 1920, when on leave of absence for one year in Prescott, Ariz., where he had gone for Mrs. Mize's health, he was called to be the third missionary bishop of Salina, succeeding the late Bishop Sage, who had held the post for a single year. He was consecrated by Bishop Tuttle in Grace cathedral, Topeka, January 19, 1921.

On coming to the district of Salina, Bishop Mize found a difficult situation. An area practically untouched by the Church during the days when the state of Kansas reached its greatest development, the district of Salina had come on the scene late.

Every Kansas town had its well-estab-

## Bishop Finlay Burial Changed to Columbia

COLUMBIA, S. C.—Bishop Finlay of Upper South Carolina, after a change in family plans, was interred in Trinity churchyard, Columbia, and not at Flat Rock, N. C., as was stated in the September 7th issue of THE LIVING CHURCH.

Immediately after the death of the Bishop it was reported that the burial would take place in the little North Carolina village of Flat Rock and that there would be a service in Trinity church, Columbia, and in St. John's, Flat Rock. This plan was changed, however, by the Bishop's family.

Among the clergymen who participated in the funeral services were Bishop Thomas of the diocese of South Carolina; the Rev. Dr. Henry D. Phillips, recently elected Bishop of the diocese of Southwestern Virginia and former rector of Trinity church, Columbia; the Rev. David Cadwaller, rector of Christ church, Savannah, Ga.; the Rev. A. G. B. Bennet, rector of St. Timothy's church, Columbia; the Rev. Louis N. Taylor, rector of the Church of the Good Shepherd, Columbia; the Rev. W. H. K. Pendleton, rector of the Church of the Advent, Spartanburg, S. C., and the Rev. A. Rufus Morgan, business manager of Kanuga conferences and rector of St. John's church, Columbia.

lished Protestant churches long before the Episcopal Church had begun its activities. When Bishop Mize was consecrated, there were only 800 communicants.

The little frame churches constructed belatedly in county seat towns by the brave Bishop Griswold had had little influence compared with the pretentious stone and brick structures of the denominational bodies. Bishop Mize found himself in the anomalous situation of being a pioneer bishop in a state economically and spiritually mature.

### PLANTED HISTORIC FAITH

Into this far fringe of the Bible Belt Bishop Mize set about planting the historic faith, continuing to build on the foundations that Bishop Griswold had begun. Into many new towns the Church was taken, and in none of the towns has he permitted the work of the Church to be abandoned. During his episcopacy, small but slightly buildings have been constructed at Goodland, Norton, Ellis, Belleville, Garden City, Liberal, Pratt, Cimarron, in the Silverdale community near Hays as well as St. Faith's chapel, Salina.

In 1903, Bishop Mize, then rector of St. John's school, married Margaret Talman Moore of New York City, herself the daughter and sister of clergymen, and the descendant of the second Bishop of New York.

Five children were born: two twins who died in infancy; Edward Moore Mize, priest and present chaplain of St. John's school; Robert Herbert Mize, Jr., priest and member of the GTS associate mission at Hays, Kans.; and Miss Margaret Mize, instructor at St. John's school.

### Alaskan Priest on Furlough

KETCHIKAN, ALASKA—The Rev. Merwin L. Wanner, rector of St. John's church here, is to be on furlough from September 15th to April 15th of next year. He will reside in Downingtown, Pa.



## End Galilee Season With Annual Retreat

Summer at Lake Tahoe Opened  
With District Convocation; In-  
cluded Schools and Camps

**R**ENO, NEV.—The missionary district of Nevada, after an unusually fine series of events, closed its summer season at Galilee on Lake Tahoe with an annual retreat for its staff of workers September 5th to 8th. Opening with the annual convocation of the district, and continuing with the summer schools and boys' camps, Galilee had been a very active place for several weeks.

A great deal of work has been accomplished. Buildings destroyed and damaged in the winter storms have been replaced. An addition of two large dormitory sleeping porches was made to the cottage on an adjoining piece of land recently received as a gift from Mrs. T. S. Mathis.

The convocation of the district opened the season at Galilee in the outdoor chapel among the pine trees, its altar and chancel made of native stone and pine logs, with a quiet morning led by the Bishop of the district. The following day, the corporate Communion was celebrated at an early hour, followed by the Eucharist, at which time the Bishop delivered his annual address.

He stressed the importance and wisdom

### Michigan Leader of Boys' Work to Enter Priesthood

**DETROIT**—Allan L. Ramsay, director of boys' work in the diocese of Michigan for the past three years, recently resigned his position in order to prepare for the ministry. He will enter Seabury-Western theological seminary this month.

Mr. Ramsay is the son of the Rev. and Mrs. C. L. Ramsay of Jackson. He was graduated from Michigan state college in 1935 and immediately took up his recent work. In addition, he has served as director of young people's work under the supervision of Bishop Page.

of the Church's new policy in Nevada of giving agricultural and stock-raising regions the preference when a new mission is to be opened.

The Bishop commended the educational effort in the district through the church school, correspondence courses, young people's societies, vacation church schools, and the summer schools at Galilee, but lamented the lack or coldness of home and school coöperation.

#### BISHOP WILSON SPEAKS

Guest speakers at other sessions of convocation were Miss Edna B. Beardsley of the Woman's Auxiliary and Bishop Wilson of Eau Claire.

The following day the 10th annual sum-

mer school opened. Members of the faculty were the Bishops of Los Angeles, Eau Claire, and Nevada, the Rev. C. Rankin Barnes, the Rev. Henry B. Thomas, the Rev. F. Wharton Weida, and Miss Rachel Bateman.

After the summer school for clergy and lay persons over 16 came the junior camp for boys and girls under 16. Meeting for the third season, the attendance was larger than in previous years. The teaching Eucharist was used each morning, followed by instruction and handcraft based on the life of our Lord.

#### ENLARGED EQUIPMENT AVAILABLE

With enlarged equipment available for use at the sixth annual retreat for the staff of the district, the Bishop opened the retreat this year to clergy from other dioceses in the province. The retreat conductor was the Rev. Charles P. Otis, SSJE, rector of the Church of the Advent, San Francisco. Beginning on Monday evening, September 5th, the silence ended Thursday evening, the 8th. On the day following the Bishop conducted a conference for the Nevada staff on the fall program. This marked the close of the activities at Galilee for 1938.

#### Appoint Director of Roman Bureau

**WASHINGTON (RNS)**—The appointment of Paul Martin-Dillon, editor and publicist, as director of the newly established bureau of information of the National (Roman) Catholic Welfare conference, has been officially announced here.



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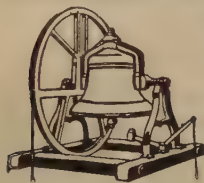
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## Enemies of Religion Meeting in London

Christian Evidence Society Decides  
Best Policy Is Not to Object to  
Atheistic Congress

LONDON—The international atheistic congress, its name apparently the largest thing about it, is meeting in a small hall here in September. Voices have been raised in an attempt to suppress it by law, but the Christian Evidence society, a Church organization, the members of which bear witness to the faith at street corners and in public parks, has decided that it is far better policy to let the enemies of religion have their say.

The Christian Evidence society, however, considers the occasion a timely one for holding a service of Christian witness in Westminster abbey, in which Cowley Fathers and Salvation Army captains, nuns, members of the London school of economics, priests of the Orthodox Churches, Buchman groupists, and members of the National Free Church Council and the Church Union—to name but a few—shall testify to their belief in God the Father Almighty and in His Son, our Lord.

### PAPACY CONDEMNS NOYES' BOOK

Considerable surprise has been caused by the publication in the *Times* of a letter from Lord Charnwood, in which he deplores the fact that the Papal office has found Alfred Noyes' study, *Voltaire*, worthy of condemnation, and has ordered it to be withdrawn from circulation.

Mr. Noyes is a poet and a distinguished man of letters. He became a member of the Roman Catholic Church 11 years ago, and has since done it splendid service by his writings.

The Papal office has further ordered Mr. Noyes to write "something that will be equivalent to a reparation." This action has drawn from him a most dignified protest, in which he reiterates his loyalty to the Roman Church and, at the same time, points out that such an order has never before been addressed to an English man of letters of any standing.

### NOYES DEFENDS HIS BOOK

The following passage, which may be of special interest to American readers, occurs in the course of Mr. Noyes' statement:

"The book attempts to show that, where Voltaire (following John Locke) departed from the *philosophia perennis* of Christendom, it was due to a failure of his own insight. The book tries to indicate this, not violently, or in such a way that the book might incur the charge of being merely 'propagandist,' but so as to make the modern skeptical reader feel continuously that the real depths were on the Christian side, and to compel his respect for those depths.

"There is ample evidence that this result was achieved in the case of many readers, and that some of these were brought to the verge of conversion by it. In one case, the president of Notre Dame university, in America, writes that he has hopes of an extremely important conversion to the Catholic faith as a direct result of the book."

## Nazis Seeking to Separate Austrian Church and State, "Catholic Herald" Declares

LONDON (RNS)—That the Nazis are aiming at the complete separation of Church and State is by now realized by Austrian Roman Catholics, the *Catholic Herald* declares.

Cardinal Innitzer, Archbishop of Vienna, is refraining from public sermons and addresses. It is understood that, though he is submitting to all directions emanating from the Vatican, he is still attempting to make a religious peace with the Nazis.

The Roman Catholics, says the *Herald*, deprived of a firm leadership, are in a painful position. Some, as is known, have apostatized; others speak of what is thought to be Hitler's project of a national (schismatic) Church; others are standing firm, determined rather to suffer persecution with their German brothers than to give way to the Nazi anti-Catholic pressure.

When Cardinal Innitzer sought to give the last blessing to the body of his friend, Herr Spalovsky, former head of the Roman Catholic trade unions of Austria, who had been detained in a Nazi concentration camp for several months and who died suddenly after his release, the Nazi authorities refused to permit the Cardinal to perform the act.

Nazi police have issued a new edict ordering all editors of Church publications, diocesan weeklies, and the like in Vienna to submit their copy to the censor before publication.

Unofficial reports indicate that up to the end of April, 46,000 persons left the Roman Catholic Church in Austria and that an average of 6,000 have been leaving the Church every week since. This is believed to be the consequence of the violent anti-Catholic propaganda by Nazi officials.

## Admission Service of GFS Used First Time in Manila

MANILA, P. I.—The full admission service and advancement ceremonial of the Girls' Friendly society was used for the first time here on July 31st, when a fellowship Vespers was held at the Cathedral of St. Mary and St. John. Lighted candles, tokens of the activities of the GFS, were accepted by the chaplain and placed, together with flowers, on the high altar.

The cathedral welcomed choirs of Chinese and Filipinos, two troops of American boy scouts, one pack of Cubs, and various clergy to the fellowship, and the announcements during the service were all repeated in Amoy dialect by the Rev. Henry Mattocks so that the Chinese might understand.

### Bishop Stewart Able to Exercise

EVANSTON, ILL.—Bishop Stewart took his first walk since he was stricken with a heart attack on June 6th, when he left his home on August 30th. He walked the block to St. Luke's pro-cathedral and back. It is expected the Bishop will gradually increase his activity now.



# NECROLOGY

May they rest  
in peace.

## GEORGE C. DeMOTT, PRIEST

PORTLAND, ME.—Following an illness of six weeks, the Rev. George Colby DeMott, retired, died on August 29th at his home here. He was 72 years old.

Mr. DeMott was born in Chelsea, Mass., September 27, 1865, the son of Jacob Lewis and Sophia A. Lowell DeMott. He attended Tilton academy and was graduated from Bowdoin college in 1884 and later from Bangor theological seminary. He was first in the Congregational ministry and was pastor of churches of that denomination at Ticonderoga and Winfield, N. Y., and Bath, Me.

He later studied at General theological seminary and Columbia university and was ordained deacon and priest in 1914, becoming

assistant at St. John's church, Jersey City, N. J. In 1916, he became rector of St. Stephen's church, Portland, resigning after 12 years to become rector of St. Mary's church, Rockport, Mass., and retired from the active ministry in 1937.

He was a member of the board of examining chaplains of the diocese of Maine, and chaplain of the Maine commandery, Loyal legion, and was identified with several Church, college, and civic organizations.

On May 15, 1895, he was married to Miss Fannie E. Stuart of Richmond, Me., who with a son, Stuart, of Mount Clemens, Mich., survives him.

The funeral service was held on September 1st in Emmanuel chapel of the Cathedral Church of St. Luke in this city, and was conducted by Bishop Brewster, with interment at Richmond, Me.

## SAMUEL J. FRENCH, PRIEST

BRUNSWICK, GA.—The Rev. Samuel J. French, builder and one time rector of Grace church, Waycross, died in Milledgeville August 31st. He was 93 years old.

Fr. French was also a one time rector of St. Jude's church here, and a former secretary of the diocese of Georgia. He retired 15 years ago because of ill health, going to live at Allen's invalid home, Milledgeville.

Despite his advanced years and his being deaf and almost blind, Fr. French, through the touch system, made use of a typewriter and his letters, kindly and humorous, were greatly appreciated by the recipients.

The funeral was held from St. Mark's church, Brunswick, on September 3d, with the Rev. Samuel B. McGlohon, retired, of Savannah, celebrant of the requiem Communion, assisted by the Rev. Royal K. Tucker, rector of St. Mark's church.

Interment was in Christ church cemetery, Frederica, St. Simons island, where Mrs. French was buried many years ago. Fr. French leaves no immediate relatives.

## RICHARD T. HENSHAW, PRIEST

NEW YORK—The Rev. Richard Townsend Henshaw, for 28 years rector of Christ church, Rye, died in Mercy hos-



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pital, Laredo, Tex., after a week's illness. He was in his 57th year.

Richard Townsend Henshaw was born in New York City on February 3, 1882, the son of John Handy Henshaw and Jessie Allen Henshaw. He was graduated from Harvard in 1904. In 1905 he received from Harvard the degree of Master of Arts. He was graduated from the Episcopal theological school, Cambridge, in 1907, with the degree of Bachelor of Divinity.

In that same year he was made deacon by Bishop Greer of New York. He was advanced to the priesthood, also by Bishop Greer, in 1908. After serving his diaconate at Bronx church house, New York City, Fr. Henshaw became rector of the Church of the Holy Communion, Norwood, N. J., in the diocese of Newark, where he remained for the next two years. In 1910,

Fr. Henshaw became rector of Christ church, Rye, where he remained for the rest of his life, though he often received calls to other parishes.

Christ church parish was founded in 1695. Fr. Henshaw was especially interested in Colonial history, both secular and religious. Rye, after the English custom, appointed him village historian, and its citizens aided him in his researches by submitting family and town records to him for study. He was writing a history of the town. When the diocese of New York celebrated its 150th anniversary in 1935, Fr. Henshaw, at the request of Bishop Manning, wrote one of the leading articles for the New York sesquicentennial number [May 11, 1935] of THE LIVING CHURCH.

Fr. Henshaw was chaplain of Base hospital 15, at Chaumont, France, in 1918, as a member of the American expeditionary

force. He was chaplain of the Colonial Lords of Manors, of which organization he was long a member.

Among the diocesan offices which Fr. Henshaw held was that of a trustee of the Cathedral of St. John the Divine, president of the standing committee, and a member of the social service commission.

Fr. Henshaw was married in 1908 to Miss Clara Ambler Venable of Litchfield, Conn. He is survived by his widow; by a daughter, Mrs. Groover U. Guerrini; three sons, John Handy Henshaw, Richard Townsend Henshaw, and Paul Carrington Henshaw; and by a brother, Sidney P. Henshaw.

Funeral services were held September 7th in Christ church, Rye. Bishop Manning officiated, assisted by Suffragan Bishop Gilbert. Interment was in Kensico cemetery, Valhalla.



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### ANNOUNCEMENTS

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THE CHURCH MISSION of Help of the diocese of Albany wishes to record its great loss in the death of its vice-president, Mrs. Harvey D. Cowee of Troy, N. Y.

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Ex-officio president,

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JESSIE B. PARSONS, secretary,

AGNES M. PENROSE, general secretary.

#### Died

HUBER, M. CHRISTINE, passed into paradise August 24th, after a brief illness. The burial office was conducted by her son, the Rev. Lewis H. Huber, on August 26th, the burial being made in Riverview cemetery, Lancaster, Pa.

Other surviving children are a twin brother, Mr. George R. Huber of Lancaster, Pa.; and Carl H. Huber of Columbia, Pa.

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## CLERICAL CHANGES

### APPOINTMENTS ACCEPTED

**BLACKWELL**, REV. DONALD W., formerly in charge of St. Matthew's Mission, Chicago; is assistant at Epiphany Church, Chicago, Ill. (C.); under Dr. E. J. Randall, in charge of Epiphany Church, and superintendent of City Missions. Address, 203 S. Ashland Blvd.; residence, 1618 W. Adams St., Chicago, Ill.

**CAUTION**, REV. TOLLIE L., formerly vicar of Holy Cross Church, Harrisburg, and of St. Barnabas', Altoona, Pa. (Har.); is in charge of St. Augustine's Church, Philadelphia, Pa. Address, 552 N. 43d St.

**COLCORD**, REV. EDWARD C., formerly assistant at Grace and St. Peter's Church, Baltimore, Maryland; is assistant at the Church of the Mediator, Kingsbridge Ave. and 231st St., New York City.

**COTTON**, REV. PERCY G., formerly rector of St. Anne's Church, Calais, Maine; is rector of the Church of the Good Shepherd, Houlton, Maine. Address, 116 Main St.

**CRUSOE**, REV. CHARLES E., is in charge of St. Matthew's Church, Houma, La. Address, The Rectory, 39 Barrow St.

**FOSBROKE**, REV. C. HOUGHTON, formerly rector of Trinity Parish, Howard County, Maryland; is rector of Christ Church, Medway, and of St. John's Church, Franklin, Mass. Address, Medway, Mass.

**LAU**, REV. DR. ROBERT F., formerly assistant at Grace Church, White Plains, N. Y.; is chaplain of The Rectory School, Pomfret, Conn.

**MUTTON**, REV. JOHN W., formerly curate of Grace Church, Brooklyn, N. Y.; to be rector of Trinity Church, Newtown, Conn., effective September 15th.

**PIERCE**, REV. HALL, formerly in charge of Grace Mission, Carlsbad, N. Mex.; to be in charge of Trinity Mission, Raton, N. Mex., effective September 1st. Address, 124 N. 5th St.

**SPARKS**, REV. WILLIAM A., formerly rector of St. James' Church, Painesville, Ohio; is assistant at Trinity Church, New Rochelle, N. Y.

**WHISTON**, REV. CHARLES F., formerly of the district of Hankow (China); is rector of St. Stephen's Church, Middlebury, and in charge of St. Barnabas' Chapel, East Middlebury, and All Saints' Chapel, Shoreham, Vt.; chaplain to Episcopalian students in Middlebury College, and lecturer in the Department of History. Address, 5 South St., Middlebury, Vt.

**WILLISTON**, REV. JOHN T., formerly curate at St. Mark's Church, Frankford, Philadelphia, Pa.; is vicar of St. Augustine's Chapel, Norristown, Pa. Address, 1206 Green St.

**WILSON**, REV. STANLEY, formerly rector of Grace Church, Wabasha, Minn.; is rector of St. Paul's Church, Marinette, Wis. (F.L.).

**WINSLOW**, REV. JOHN A., formerly rector of St. Mark's Church, Dante, Va. (Sw.V.); to be in charge of St. Paul's Church, Lubbock, Texas (N.T.), effective in October.

**WOOD**, REV. GEORGE B., formerly rector of St. Andrew's Church, Ashland, Wis. (EauC.); to be rector of Christ Church, Austin, Minn., effective October 1st.

**WORRALL**, REV. THOMAS, formerly rector of St. Mark's Parish, Lewistown, Pa. (Har.); is assistant to the archdeacon of the northern archdeaconry of the diocese of Harrisburg. Address, Mansfield, Pa.

### TEMPORARY ADDRESS

**WANNER**, REV. MERVIN L., of St. John's Church, Ketchikan, Alaska, will be on furlough from September 15, 1938, to April 15, 1939, and should be addressed at 321 Green St., Downingtown, Pa.

### ORDINATION

#### PREIST

**ARKANSAS**—The Rev. THADDEUS P. MARTIN, vicar of St. Andrew's Church, Pine Bluff, was advanced to the priesthood by Bishop Demby, Suffragan Bishop of Arkansas, in St. Andrew's Church, August 28th. The ordinand was presented by the Rev. James H. King, and the Rev. George G. Walker preached the sermon.

### CHURCH CALENDAR SEPTEMBER

18. Fourteenth Sunday after Trinity.
21. St. Matthew. (Wednesday.)
- 21, 23, 24. Ember Days.
25. Fifteenth Sunday after Trinity.
29. St. Michael and All Angels. (Thursday.)
30. (Friday.)

#### OCTOBER

1. (Saturday.)
2. Sixteenth Sunday after Trinity.
9. Seventeenth Sunday after Trinity.
16. Eighteenth Sunday after Trinity.
18. St. Luke. (Tuesday.)
23. Nineteenth Sunday after Trinity.
28. SS. Simon and Jude. (Friday.)
30. Twentieth Sunday after Trinity.
31. (Monday.)

## CHURCH SERVICES

### DISTRICT OF COLUMBIA

#### St. Agnes' Church

46 Que Street, N.W.

Washington, D. C.

REV. A. J. DuBOIS, S.T.B., Rector

Sunday Masses: 7 and 10 A.M.

Daily Masses: 7 A.M. Confessions, Saturday, 7:30 P.M.

### MASSACHUSETTS

#### Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill

THE COWLEY FATHERS

Sunday Masses: 7:30, 9:30, and 11 A.M.

Weekday Masses: 7 A.M., Thursdays and Holy Days 7:00 and 9:30 A.M.

Confessions: Sat. 3-5, 7-9 P.M. Sun. 9:15 A.M.

### NEW YORK

#### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St.

New York City

Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and sermon. 4, Evening Prayer and sermon.

Weekdays: 7:30, Holy Communion (7:30 and 10 on Saints' Days). 9, Morning Prayer. 5, Evening Prayer.

Organ recital, Saturday at 4:30.

#### The Church of the Ascension

Fifth Avenue at Tenth Street

New York City

Rev. DONALD B. ALDRICH, D.D., Rector

SPECIAL SUMMER SERVICES

Sunday Evenings at 8 o'clock

The Rector will preach on

SEVEN STEPS TOWARD GOD

Sundays: 8 A.M., Holy Communion; 11 A.M.,

Morning Prayer and Sermon.

Daily: 8 A.M., Holy Communion.

THIS CHURCH IS NEVER CLOSED

#### St. Bartholomew's Church, New York

Park Avenue and 51st Street

REV. G. R. T. SARGENT, D.D., Rector

8:00 A.M., Holy Communion.

11:00 A.M., Morning Service and Sermon.

Holy Communion, Thursdays and Saints' Days, 10:30 A.M.

#### Church of the Incarnation, New York

Madison Avenue and 35th Street

REV. JOHN GASS, D.D., Rector

Sundays: 8, 10, and 11 A.M.

Holy Days: Holy Communion, 10 A.M.

### CALENDAR OF COMING EVENTS SEPTEMBER

20. Consecration of Rev. Dr. E. P. Dandridge as Coadjutor of Tennessee, Nashville.
- 21-25. Old Barn conference of Southern Ohio.
23. Consecration of the Rev. Dr. Beverley D. Tucker as Coadjutor of Ohio, Richmond, Va.
27. Consecration of Rev. Dr. Henry Disbrow Phillips as Bishop of Southwestern Virginia, Lynchburg.
29. Consecration of the Rev. Dr. Karl Morgan Block as Coadjutor of California, San Francisco; consecration of the Rev. Malcolm E. Peabody as Coadjutor of Central New York, Syracuse.

### NEW YORK—Continued

#### St. James' Church, New York

Madison Avenue at 71st Street

THE REV. H. W. B. DONEGAN, Rector

Sunday Services

8:00 A.M., Holy Communion

11:00 A.M., Morning Prayer and Sermon

Thursdays and Saints' Days

12:00 noon, Holy Communion

#### Church of St. Mary the Virgin, New York

46th Street, between Sixth and Seventh Avenues

(Served by the Cowley Fathers)

REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector

Sunday Masses, 7, 9, 11 (Sung Mass).

Weekday Masses, 7, 8 (Thurs., 7, 8, 9:30).

Confessions: Thurs., 5; Sat., 2:30, 5, and 8.

#### St. Thomas' Church, New York

Fifth Avenue and 53d Street

REV. ROELIF H. BROOKS, S.T.D., Rector

Sunday Services, 8 A.M. and 11 A.M.

Daily Services: 8:30 A.M. Holy Communion.

Thursdays: 11:00 A.M. Holy Communion.

#### Trinity Church

Broadway and Wall Street

In the City of New York

REV. FREDERIC S. FLEMING, D.D., Rector

Sundays: 8, 9, 11 A.M., and 3:30 P.M.

Week-days: 8, 12 (except Saturday), 3 P.M.

### PENNSYLVANIA

#### St. Mark's Church, Philadelphia

Locust Street between 16th and 17th Streets

REV. FRANK L. VERNON, D.D., Rector

Sunday: Low Mass, 8 A.M. Matins, 10:30 A.M.

High Mass, 11 A.M. Evensong, 4 P.M.

Daily: 7, 9, 12:30, and 5.

Confessions: Saturday, 4 to 5 and 8 to 9 P.M.

### WISCONSIN

#### All Saints' Cathedral, Milwaukee

E. Juneau Avenue and N. Marshall Street

VERY REV. HENRY W. ROTH, Dean

Sunday Masses: 7:30, 9:30 (Low Mass); 11 (Sung Mass and sermon).

Weekday Mass: 7 A.M.

Confessions: Saturdays, 4:15-5, 7:15-8.

Evensong, 5:30 daily.

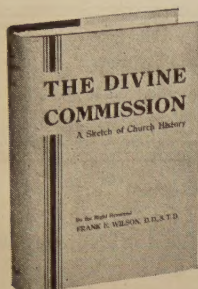


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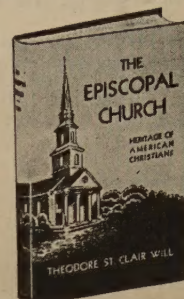


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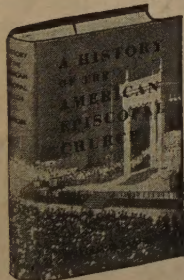
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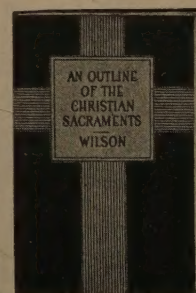
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